An Anniversary Number

Price, 5 Cents

Rev. Lucius M. Kompson
Divinity School 31oct09
5000 Woodland Ave

The Living Church

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☞ Communications for all to be addressed to Milwaukee, Wis.

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Special Notice to Churchmen

OFFICE OF

The Living Church

MILWAUKEE, WIS., September, 1909.

We *must have* help if THE LIVING CHURCH is to fulfil its purpose, to be instrumental in forming an intelligent public opinion within the Church, and to keep Churchmen informed as to its work and thought.

The uninformed apathy among Churchmen frustrates any missionary advance, delays the solution of the Church's problems, makes narrow-minded Churchmen, and, finally, empties our Churches.

We *must* work together to overcome this frightful apathy. How many Churchmen will help?

We suggest a plan. We have devised a circular letter, of which a fac simile is printed below, which is issued in convenient form for the blanks to be filled out. We will supply any number of these circular letters that may be requested, to any person applying for them. It will be observed that the letters are to receive the individual signature of the party sending them out, who is also to fill in the name of the party to be addressed, and also to

Name a Beneficiary Fund

into which the publishers of THE LIVING CHURCH undertake to pay $1.00 for each new subscription received through such efforts at the lay rate of $2.50, or 50 cts. for each new clerical subscription at the rate of $2.00 per year.

These letters, addressed and signed individually by the party who is willing to undertake the work, may also be mailed individually by him or may be sent to THE LIVING CHURCH office in Milwaukee for mailing by the publishers. Or, persons may cause them to be delivered by hand, and followed up with personal solicitations for subscriptions, in the joint interest of the circulation of Churchly literature and the increase of the Beneficiary Fund provided for. It will further help to obtain such subscriptions, if clergymen will speak of the matter from the chancel or otherwise, and if *all who care* will try to get *thinking* Churchmen and Churchwomen to respond. Of course THE LIVING CHURCH is intended for thinking men and women only. It is of little value to others; but it will assist to develop a body of *intelligent Churchmen* and *intelligent citizens* if you will help to give it the opportunity.

The DEPARTMENT OF SOCIAL WELFARE, edited by that distinguished expert, the Hon. CLINTON ROGERS WOODRUFF, will help *good Churchmen* to be *good citizens also.*

By prompt action, a nice sum may be raised for any fund you may select.

The fact that THE LIVING CHURCH is published in Milwaukee does not mean that it is for one section more than another. It is equally for the East, South, and West, and is fully in touch with the thought and work of each section.

The discussion of subjects to come before the General Convention of 1910 will begin during the autumn and coming winter. Now is the time to start a campaign of publicity. Much of the value of the work of General Convention depends upon the prior education of Churchmen in the issues that will arise.

How many letters identical to that printed herewith will you sign and circulate—either direct or by sending to us to be mailed? If you circulate them direct, please send the names to us for sample copies to be sent, and please name the fund to which we are to make payments. It will be observed, of course, that parties signing the letters do not commit themselves to all or any of the policies or views of THE LIVING CHURCH.

Methodist Bishops make careful inquiry at their visitations, of how many people take their denominational papers. The result is, Methodists know what Methodism stands for. Do Churchmen appreciate their Churchmanship? Will *you* help them to?

Please reply promptly, asking for the Letters, to

The Young Churchman Co.
MILWAUKEE, WIS.

[REDUCED FAC SIMILE.]

A PERSONAL LETTER

_____ 1909

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My Dear Friend:

I suggest to you to become a subscriber to *The Living Church*, a weekly paper, of which I am asking to have a sample copy forwarded to you. This does not necessarily mean that I always indorse what I read in it, but it is suggestive and informing and gives its readers a broader outlook upon the affairs of the Church at large, thus making them better Churchmen. It is published in Milwaukee, but its scope comprises the whole American Church in all its sections.

The subscription price is $2.50 per year, and if you will write your subscription on the reverse side of this sheet and return it promptly to the office at Milwaukee, Wis., the publishers will pay $1.00 into the fund for

I am sending you this because I believe it really important that our Church people should be better informed about matters within the Church, and the subjects to be brought before the General Convention of 1910 will be discussed during the coming year. We ought to study those questions carefully. Moreover, to subscribe NOW, means that two-fifths of the first year's subscription price goes to the fund stated.

Address and mail your subscription as printed on the reverse side of this letter, if agreeable to you.

Very Truly Yours,

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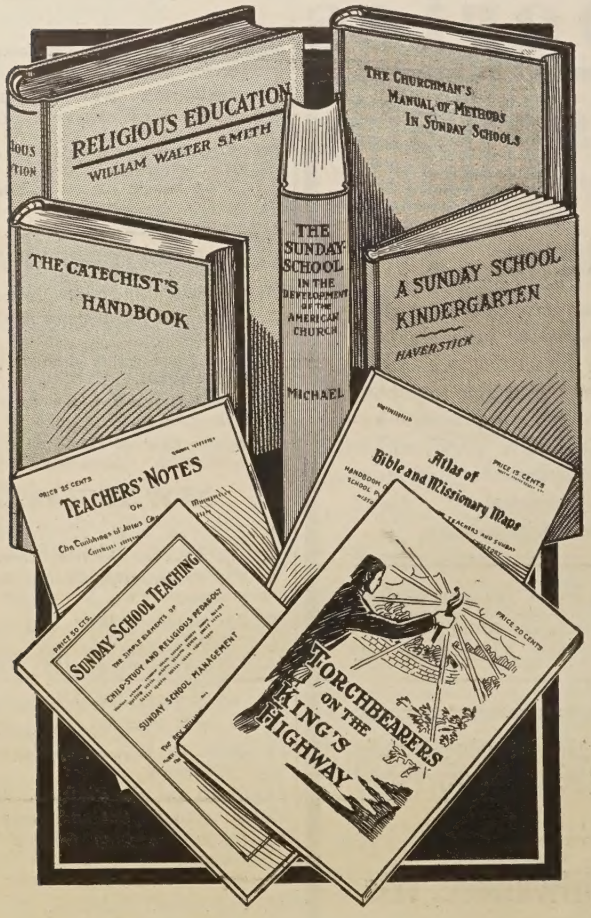
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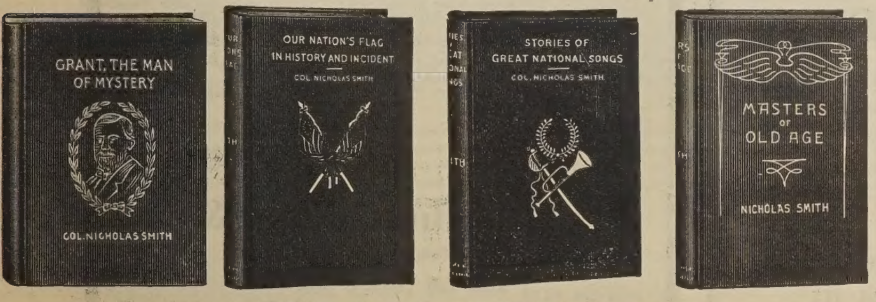
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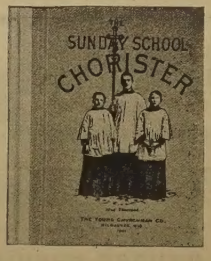

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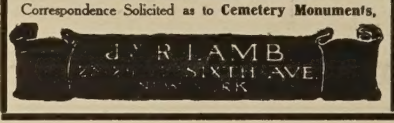

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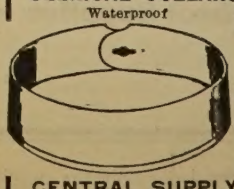

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THE INCONSISTENCY of Christians is the stronghold of unbelief. The lack of vital joy in the Church is the chief cause of indifference in the world. The feeble energy, the faltering and reluctant spirit, the weariness in well doing with which too many believers impoverish and sadden their own hearts, make other men question the reality and value of religion and turn away from it in cool neglect.—*Van Dyke.*

WHO IS MY NEIGHBOR?

FOR THE THIRTEENTH SUNDAY AFTER TRINITY.

THERE is much said and written about the brotherhood of man, and there are such various theories upon social equality that many lose sight of the fact that the first commandment is to love and serve God, while the love for man is but a necessary sequence. There can be no true humanitarianism that is not founded upon love for God. The converse is also true; it is not a real love which we feel to Christ, if our hearts are cold and cruel to our fellow-men.

The lawyer asked: "Who is my neighbor?" For the answer our Lord gave as an illustration the parable known as that of "The Good Samaritan." It is always a favorite story with old and young, and lends itself to many practical, spiritual, and mystical interpretations. The wounded man is our fallen race, and Christ is the Good Samaritan. The inn is the Church, and the money left with the keeper of the inn—who represents the priests of the Catholic Church—is the sacraments. But a practical line of thought which must be brought home to the conscience of each one, is that burning question, "Who is my neighbor?" The Greek word is very strong, meaning the one nearest us; that is, any one with whom we come in contact who needs our ministrations, who needs our time, our thought, our sympathy. God does not require us to give that which we do not possess; but everyone has something that he can give to the service of Christ, for the help of His little ones. A devout writer advises Christians each morning to make "an act of determination to speak some word of cheer, or to do some helpful deed, to at least one fellow-creature during the day." At the end of one year three hundred and sixty-five souls would have felt a thrill of happiness because of our thought for them. That would be the minimum; but suppose that one spoke kindly to several each day, think of the numbers whose dull lives he would have brightened, for never a day passes that our lives do not touch other human lives that need our cheer. People in this busy, rushing age are apt to complain rather than to praise, and how many tired employees go home soul-wearied, not merely by neglect of kind words and consideration, but because of actually harsh words and unnecessary complaints!

The priest and the Levite were too busy with their own plans, and so passed by on the other side. Doubtless the Samaritan was no less busy, but his heart was full of love to God, hence he could not leave one of God's children, his fellow-man, to suffer by his neglect. We cannot believe that his business failed because he had been delayed, or if it did apparently, God made it up to him some other way.

Doubtless many souls will be lost at the Last Day because of the sin of self-absorption. My plans, my wishes, my feelings, all are placed above our duty to God and man. "Inasmuch as ye did it not," our Lord says. The power to do true and laudable service is a gift, the collect tells us, that comes directly from God, and so we pray "that we may so faithfully serve Thee in this life that we fail not finally to attain Thy heavenly promises."

There are many who are philanthropic out in the world, who fail to consider the feelings of their immediate family. Gloom, discontent, a sharp tone of voice, frequently mar the peace of the home circle. Certainly this should not be so, for the more the soul is filled with a supernatural love, the more intense and more thoughtful should be the affections towards those whom we love with the natural feeling of kinship. The whole subject may be reduced to the one word Charity, which should run through every fibre of our being. But that true charity only comes by a regular and constant use of the sacraments—that money which was given to the host of the inn—and without which we can never attain to the beautiful character of the Good Samaritan.

C. F. L.

DR. HUNTINGTON: A STUDY.--I.

THE death of Dr. Huntington suggests inevitably a consideration of his influence and work in the Church at large. No one will question that he attained to a foremost position in influence. It was said of Phillips Brooks: He found New England unitarian and he left it orthodox. In somewhat similar fashion it may be said of Dr. Huntington: He found the prevailing type of thought in the Church Protestant and he left it Catholic. The evolution whereby Dr. Huntington passed through Broad Churchmanship to a position that was not avowedly that of Catholic Churchmen but was closely akin to it, is one of the most interesting studies in the biography of the day.

Dr. Huntington first became really a leader in the Church when he successfully began and carried through the work of Prayer Book revision, which was the chief task before the Church from 1880 till 1892. That revision was conducted upon the best liturgical principles and on staunchly Catholic lines. Dr. Huntington proved himself a constructive force. He showed himself to be possessed of a fund of liturgical knowledge hardly equalled among American Churchmen, while the statesmanship with which he carried the work through the House of Deputies was the wonder and the admiration of all who came into contact with him. He was tactful, courteous to opponent as well as to friend, masterful without being, in any sense, dictatorial. There were, indeed, certain details in the revision in which Catholic Churchmen felt impelled to differ with him, and it is beyond question that his judgment was not always trusted by them. The causes for that distrust we shall examine later. But when the work was finished, and the Standard Book of 1892 was set forth, there was very general satisfaction, and Dr. Huntington's position in the House of Deputies was that of the leader of the largest of its groups.

In order really to appraise his place in the Church, it will be necessary to glance briefly at the "politics" of General Convention as they have developed during the quarter century in which Dr. Huntington was an important factor—beginning with 1880.

The earlier clash between High Churchmen and Low Churchmen was rapidly waning when this period began. The Cummins-Cheney schism had occurred in 1873-74; the defeat of Dr. de Koven in Wisconsin in 1874. In the same year General Convention had enacted the unhappy anti-ritual canon and the House of Deputies had refused to confirm the election of Dr. Seymour as Bishop of Illinois. A year later, Dr. de Koven was rejected by the votes of the Standing Committees of the Church for the same office. After that the wave of partisanship rapidly receded. By 1878 the turmoil was so far quieted that Dr. Seymour was consecrated Bishop of Springfield. Dr. de Koven died in 1879.

A new phase of American Church history opened with the General Convention of 1880, when the Old Catholic Bishop Herzog of Switzerland was a distinguished visitor, taking part in the opening Eucharist. The "Ritual war" of the seventies was over; the constructive work of our own day, in which Dr. Huntington took the leading part, was to begin. The overtures to the Old Catholics—overtures so splendidly made but which were destined to come to so unhappy a sequel—were set forth in 1883. The Quadrilateral was enunciated in 1886. Thus the period in which Prayer Book revision was under way, 1880-1892, was a period in which an earnest desire for Christian Unity was the most conspicuous motive in the Church's thought. For this movement of peace following internecine war, Dr. Huntington's influence was a large factor. It was he, very largely, who made Christian Unity an immediate issue in the Church.

And within those twelve years, an entire readjustment of parties, as represented in the House of Deputies, took place. Of course in one sense there are no parties in the American Church. There is nothing to correspond with the organizations of Republicans and Democrats which we find in national politics. But in another and equally real, and entirely proper sense, we do have ecclesiastical parties. These parties consist simply of greater or less groups of men who are agreed in support of, or in hostility to, the important measures that may be pending. Inevitably those groups align themselves chiefly according to the varying degrees or schools of Churchmanship.

Dr. Huntington was, by 1886, the leader of a party that had wholly arisen within the six years since his influence had begun to predominate. It was largely a personal following; but while probably it never actually possessed a numerical majority in the House of Deputies, so that Dr. Huntington's measures have often been defeated, yet by 1886 it had become the most powerful single group or party in the House, as its leader had become its most influential member—if we except the President, Dr. Dix.

How shall we describe that party that, from 1886 till the present day, has been so influential in the legislation of the Church? Strangely enough, no name has ever attached to it. It drew so largely from the High, Low, and Broad Church parties of the previous decade that practically it disrupted each one of these. Indeed the terms High and Low Church hardly apply to American Church politics since 1886, though the Broad Church group as a party still survives. In order simply that we may be intelligible, we shall refer to Dr. Huntington's large following in the House of Deputies as the party of the Quadrilateral.

Second in size and in influence during this quarter century has been the Catholic party. This phrase, which we seldom use and which is tenable only when it is properly explained, does not mean that its members hold Catholicity to be an exclusive attribute of a party, but rather that this party takes its stand firmly upon the historic Catholicity of the Church itself, and tests questions as they arise by that quality. It includes the former "Ritualistic" group of the seventies, with the more progressive portion of the older High Church party. If Dr. de Koven had lived, he would have been prëeminently the leader of the Catholic party, because of his brilliance, his learning, the trust reposed in him, and his qualities of leadership. One hardly dares think what might have been the history of this past quarter century if Dr. de Koven and Dr. Huntington had divided the leadership in the House of Deputies between them. But it was not to be. Catholic Churchmen have been loyal to ideals rather than to leaders; and their spokesmen in the House of Deputies may be said to have been Dr. Taylor, afterward Bishop of Quincy, Dr. Faude, and Dr. Davenport, each of whom died before his leadership had covered any considerable period. But, in spite of some bitter differences, the party of the Quadrilateral and the Catholic party have been steadily growing closer to each other; and this is due to the larger and larger influence which the Catholic conception of the Church had upon Dr. Huntington as years advanced upon him. In the very best sense, as he grew away from his earlier affiliations, wherein he had been called a Broad Churchman, he advanced in real breadth of sympathy and depth of Churchmanship. And, we trust, there has been a broader intellectual development of Catholic Churchmen also. Both parties have become less and less partisan.

Beside these two greater parties, there have been in General Convention continuously the smaller groups of Low Churchmen and Broad Churchmen; the former chiefly local to Pennsylvania, the Virginias, and portions of the South; the latter for a time a personal following of Dr. Phillips Brooks, its one really great and constructive leader, and later a somewhat disintegrated group, never large in extent, which, unhappily, has been largely characterized by theological vagueness or negation. Supporting the erraticisms and heresies of Dr. Crapsey as it did, and thus deliberately assuming a position that was condemned by two ecclesiastical courts—of the higher of which Dr. Huntington was a member—as disloyal to the Church, the Broad Church party was finally reduced, in the General Convention of 1907, to the dimensions of a few straggling deputies, almost invariably minorities in their delegations, who had been chosen by reason of personal popularity in their several dioceses, or by a good-natured recognition of a minority. Since Dr. Huntington was popularly understood to be a Broad Churchman in his earlier days, but grew increasingly out of sympathy with that party, especially after the personal influence of Dr. Phillips Brooks no longer held its members in check, this decadence of Broad Churchism in General Convention must be attributed chiefly to the fact that he had drawn the larger and better element of that party into his broader, more trustworthy, and thoroughly loyal party of the Quadrilateral. He had assimilated the real breadth of that party into his own, and had given it a definite balance and a Catholic foundation.

THIS, THEN, is the environment in which Dr. Huntington's leadership was exercised for a quarter century. That the Catholic party hesitated to give unqualified assent to the Quadrilateral was chiefly due to the fact that the Catholic conception

of unity demanded a certain change of perspective among Churchmen themselves before unity could seem to become an immediate issue. Catholic Churchmen sought to prepare our own body for that unity by beginning with the dropping of the Protestant name, symbolizing, as this does, the Protestant spirit, which seemed to be the immediate barrier to any unity that would be worth while. When the party of the Quadrilateral not only opposed that change but did so with great determination and bitterness, Catholic Churchmen simply could not feel that a party viewing the subject of unity from so narrow a view point could be trusted to enter into negotiations with avowedly Protestant bodies of Christians. Yet when the Quadrilateral was finally promulgated, no party in the Church tried more honestly to make it effective than did the Catholic party, and the sequel by which that party alone was left to try to make good when suddenly the issue became concrete, is too recent and well-known to require repetition. It is impossible, too, to deny that at the period in which the Quadrilateral was set forth, Dr. Huntington personally had not obtained the entire confidence of Catholic Churchmen.

Dr. Huntington was fond, in after years, of reminding Catholic Churchmen that in that same convention, 1886, he had himself introduced a resolution which, had it been accepted by the Catholic party and passed, would have eliminated the words Protestant Episcopal from the title page of the Book of Common Prayer. To him it was always incomprehensible that the Catholic party should not have accepted his proposition, and it is beyond question that the overture and its rejection had no inconsiderable part in producing the distrust between the two groups which led them to divide on opposite sides in so many test votes during more than a decade afterward. Perhaps if a longer period had elapsed since the partisan clashes of the seventies, or if there had been a generally recognized leader of true intellectual breadth on the Catholic side, the differences might then have been harmonized. Yet the Journal of General Convention for 1886 tells the true story effectively.

In the early part of the session (2nd day) Mr. Judd, a lay deputy from Illinois, had introduced a very mild preamble and resolutions reciting that—

"The name 'Protestant Episcopal' is too narrow and exclusive as a designation of a Branch (as ours is) of the 'One, Catholic and Apostolic Church' of Christ," and that "such designation is not only thus incomprehensive in its significance, but misleading to the uninformed, and to that extent pernicious and harmful;" and asking for a resolution only that it be declared "the sense of this House that such name should be expunged from the proper designation of this Church in her laws and formularies, and that proper legislative action should be taken to that end."

Harmless and ineffective though such a bare expression of opinion would seem to be, it was warmly debated day after day, and the final vote, as well as the discussion, registered the entire strength of the party of the Quadrilateral, together with the Broad and Low Church parties, on the negative side. Dr. Huntington, with Dr. Hoffman, voting in the negative, divided the New York delegation, Dr. Dix and Dr. Swope voting in the affirmative. Clearly, in that issue, Catholic Churchmen stood on the broader platform, while the party of the Quadrilateral, with Broad and Low Churchmen, stood for the narrower.

Later in the session, Dr. Egar (Central New York), who had voted against the Judd resolution, introduced preambles and resolutions directing that the name should be dropped from the title page of the Book of Common Prayer, which should be altered to read: "according to the use of the Church in the United States of America" (Journal, 1886, p. 418). It was as a substitute for this resolution that Dr. Huntington moved to change the language to: "according to the use in the United States of America" (p. 441). The elaborate roll-call for a vote by dioceses and orders was employed on a motion to lay the whole subject on the table, which was defeated. Dr. Huntington, with the entire New York delegation, clerical and lay, voted in the negative; but it is interesting to find that Broad Churchmen had already abandoned him, and were voting here, as they had voted during the seventies, on the "narrow" side. Phillips Brooks, the apostle of "breadth," and his clerical associates from Massachusetts, voted unanimously to lay on the table. A subsequent motion "that it is inexpedient to consider any changes of the title page of the Book of Common Prayer at this time" was next defeated by a vote of 129 to 151. The vote was then taken without division on Dr. Huntington's resolution, and the record only states that "it was lost." What was the division of parties on that vote does not appear, and in a *viva voce* vote it cannot have been clearly known at the time. The question was one of choice between the language suggested by Dr. Huntington and the language suggested by Dr. Egar, and it is quite certain that the Catholic party generally preferred the latter to the former. Both propositions had been introduced by men who had voted against the Judd resolution on the name; and though Dr. Phillips Brooks, and some others, had maintained in the course of the debate that the question was simply that of the "Change of Name" in another form, and the Protestant parties had voted solidly against both resolutions for that reason, the record clearly shows that the immediate cause for the failure of Catholic Churchmen to support Dr. Huntington's language was that they considered the language offered by Dr. Egar to be preferable. But taking the Protestant Episcopal name off the title page of the Prayer Book, though useful as far as it goes, will never, in itself, satisfy Catholic Churchmen, who demand that the name itself be changed; since the Protestant Episcopal name must always symbolize the spirit of sectarianism, and Catholic unity is impossible upon a platform of narrow Protestant Episcopalianism. If the name interferes with the Church's missionary work on the title page of the Prayer Book—as undoubtedly it does—it interferes with it everywhere else. The cure is not to be found in a weak pretense of hiding the objectionable name, but in abandoning it altogether.

The history of the successive "Huntington Amendments" is, in our judgment, largely a history of misunderstandings. Dr. Huntington was seeking to provide for conditions which did not exist, which many Churchmen believed never would exist, and which could be met more easily, if they arose, as concrete cases than as abstractions. In this we see one of Dr. Huntington's peculiar characteristics. He was, though in an entirely complimentary sense, a dreamer. His visions revealed to him the myriads of American Protestant Christians flocking to the standards of the Historic Episcopate and asking to be cared for as sheep returning gradually to one fold. He saw that some temporary makeshift was necessary before these could be assimilated, or would be willing to be assimilated, into the historic Church. And the "Huntington Amendments" were always plans to provide those makeshifts.

Ought we all to have acquiesced in those dreams with him? Ought we to have said: "We do not see that that condition exists or is likely to exist, but it can do no harm to provide for it if you think otherwise"? It is hard to answer that question; and once more it is impossible to answer it rightly without saying again that Catholic Churchmen, between 1880 and, perhaps, 1904, had not learned fully to trust Dr. Huntington. And now we must face the question which we have heretofore put from us. Why did they not trust him?

Upon the answer to that question must depend the true understanding of the history of the American Church within the past quarter century. Of course it had nothing to do with the individual probity of the eminent deputy, which was never questioned. We defer consideration until next week.

AN ANNIVERSARY.

THE Milwaukee papers reminded us on Friday of last week, among the events of twenty-five years ago, that that day—August 27th—was the twenty-fifth anniversary of the incorporation of The Young Churchman Company as publishers and vendors of Churchly literature. Bishop Welles was the original president, Bishop Brown (of Fond du Lac) the vice-president, and Mr. L. H. Morehouse was secretary and treasurer. Mr. Morehouse is now the only survivor of the three. To the two Bishops named, it meant much that the editor and publisher of the *Young Churchman*—which had been founded in 1870—was prepared to develop, with that paper as a nucleus, a Church publishing house which should act as a general propaganda of Churchly literature in the country at large. They believed in using the printing press liberally, and every paper and every pamphlet that came from The Young Churchman Company press was to them a separate and distinct advance in Churchly work. They felt that nothing within the scope of their influence was more important than this venture of faith, which began with small things, but which began in the name of the Lord of hosts. "It's the first certificate of stock I have ever seen with a cross printed on it," observed Bishop Brown when his certificate was sent to him.

And Bishop Armitage had felt a like personal interest in

every copy of the *Young Churchman* that came from the press when, nearly forty years ago—it was in the spring of 1870—that paper was founded. It was hardly more then than an amateur paper. Mr. Morehouse was superintendent of the Sunday school of what is now All Saints' Cathedral, and he felt the need of a paper that would *teach* as well as interest the children. The *Young Churchman* was his own contribution for the purpose, and its original scope was for the one school alone. Gradually others heard of it, until to-day nearly fifty thousand copies, weekly and monthly, are circulated, mostly through the Sunday schools of the Church, and under the same editor's supervision that began it so many years ago.

Gradually the business of The Young Churchman Company has been built up to its present point. It has not been easy. Not all, even of the clergy, appreciate the value of the printing press in Churchly propaganda as these founders appreciated it. Locally, it can hardly be said that Milwaukee even knows that this city has become an important factor in book making and in Church publishing. Yet throughout the Anglo-Saxon world the publications of The Young Churchman Company are known and are respected, and no other Church house in America nearly equals its annual output.

To the *Young Churchman* and the *Shepherd's Arms*, both of which, as publications of Mr. Morehouse, antedate the incorporation of the company, the *Living Church Annual* and the *Evening Prayer Leaflet* were added in 1885, having previously been published in Chicago. The *Church Eclectic*, founded and long edited by the late Rev. Dr. Gibson, was one of the publications of this company, under the editorship of the present editor of THE LIVING CHURCH, from 1894 till 1900; and in the latter year THE LIVING CHURCH, the most important of its periodicals, was annexed. All of these publications except the *Church Eclectic* are still maintained, with total circulation considerably exceeding an hundred thousand; while the number of books, pamphlets, and text books annually circulated is in the hundreds of thousands, and the catalogue of book publications, issued each autumn, is a very dignified publication in itself. In addition to the extensive bookstore (in the Cary building) in which religious literature alone is sold—the largest distinctively Church bookstore in this country—and the extensive printing office (in the Montgomery building) which is worked to its fullest capacity day after day, and some of it also night after night, exclusively on the publications of this company, there is also maintained an advertising headquarters in Chicago, and extensive depositories in New York and in London; the former with the Sunday School Commission, in the old see house at 416 Lafayette street; the latter with Messrs. A. R. Mowbray & Co., in Oxford Circus. The entire world is reached by the publications of this company.

And yet when one considers what might be done if Church people in general really *cared* for the extension of sound Churchly principles, one wonders whether or not to say that the venture of faith has succeeded. Probably not one Church family in twenty subscribes to a Church paper of any kind; probably not one in ten has a single modern book of distinctive Churchly literature upon their shelves. Church people regularly read literature that is avowedly hostile to the Church, as all the "non-sectarian" papers and magazines are, and read no Churchly literature to correct it. If each reader of these words will think of the congregation he knows best, and will compute how many Church papers are read within that congregation, he will see how limited, at best, has been the success that has been given to the venture of faith, and what an anxious handicap attends the production of Churchly literature. If the time ever comes when Churchmen are really seized with the missionary idea, they can convert the world; for the ammunition with which to do it lies ready at their hands, though, for the most part, they know it not.

This issue of THE LIVING CHURCH, then, marks the twenty-fifth anniversary of the incorporation of The Young Churchman Company. We may be pardoned for using it to extend our greetings to thousands of friends, throughout the world, who have come into contact with the publishers in many different ways—as subscribers, as purchasers and readers of books, as authors, as editors and editorial associates and book reviewers, and in other ways. Our relations with all of them have almost uniformly been pleasant; and the friendships that have grown out of those relations have been more than can be counted. And we ask the blessing of God upon the work that may still lie ahead of us.

THE fact that a commission of Anglican Bishops, including our own Bishop of Marquette, is about to visit Sweden as a deputation from the Lambeth Conference, has, not strangely, led to some renewed discussion, in our columns, of the vexed question of the validity of Swedish orders. The fact that a tactual succession has been maintained appears to be unquestioned. Question does arise, however, as to what the Swedish Church officially intended to convey by such succession, and how far the standing of that Church in Christendom may be said to have been affected by heretical standards. These are questions primarily of fact; secondarily, for determination of what the facts involve.

We have pleasure in stating that a series of papers from the pen of the Bishop of Marquette, to be published in our columns, will shortly deal with these facts. In these papers there will be given a short historical resumè, then a translation into English of the more significant portions of the Swedish ordinals. These will be followed by some discussion of terms used therein, of some considerations on Swedish conceptions of the priesthood, and on the loss of the diaconate in Sweden. Last of all there will be a review of Swedish and of Anglo-American official papers relating to the subject. These papers are the result of the preliminary investigation of the history of the Church of Sweden in which the Bishop of Marquette has been engaged for many years, and will at least give the facts, so far as they go, in a manner such as they have not heretofore been given in English.

We earnestly bespeak for these papers the most careful consideration by theological experts in America and in England. They may, very likely, be supplemented later with any further information which the same writer may be able to obtain in Sweden, where he intends to continue his study of the matter; but since few of our American Church scholars are experts in the Swedish language, this preliminary series, and especially the translations, ought to have the most careful consideration.

ANSWERS TO CORRESPONDENTS.

IMPORT.—We know of no particular book issued in reply to Blatchford's *God and My Neighbor*, an atheistic work. Turton's *Truth of Christianity* is excellent in rebuttal of such works in general.

E. F.—(1) John Wyclif was born about 1324, died 1384; Martin Luther born 1483, died 1546.—(2) Luther translated the Bible into German.

NEXT YEAR'S visitors to Westminster Abbey, says the New York *Times*, will find a new feature of interest in the famous shrine in the shape of a museum of Westminster objects which is to be opened in an interesting but generally unknown part of the Abbey buildings. This part of Westminster Abbey is not at present open to the public—in fact, its condition until quite recently has precluded its being opened. Yet, architecturally, it is of the very deepest interest, for it dates from the reign of Edward the Confessor and is one of the most remarkable examples of pre-Norman architecture in the country. Access is gained to these buildings by means of doors leading out of the eastern side of the great cloisters. They consist of a long, low Norman vaulted substructure, destitute of any ornamentation or decoration, but utilized as the basis for the subsequently built dormitory of the Benedictine monastery now represented by the Chapter Library and the Great Schoolroom of Westminster School. This Norman substructure has for generations been divided up into compartments by means of unsightly brick partitions. The northernmost of these compartments is the famous building usually known as the Chapel of the Pyx, which is in the hands, not of the Abbey officials, but of the State. This has been left untouched. Elsewhere, however, the brick partitions have been removed, the floor has been repaved, and a thorough restoration on conservative lines has been carried out. Thus an interesting and even handsome building, including the ancient chapel of St. Dunstan, has been made fit for some suitable use. The building in question is about eighty feet in length.

THE HORDE of rationalists—higher critics, scientists, materialistic university professors, and famous preachers without faith—is it not strange that they never pause to reflect what irreparable injury they would do humanity could they popularize their unbelief? asks the *New World*. Whenever faith departs, morality is pretty certain to follow. Whenever nations lose faith they drop into the abyss, and the same is almost invariably true of individuals. If one has no hope of an eternal life in which happiness shall prevail, inevitably he begins to feel that it is his duty to get out of this life all the enjoyment there may be in it.

LEARN to do without softnesses, indulgences, enjoyments: lie hard, live hard, sleep, eat, and drink sparingly, that you may not shrink from Christ's warfare when it waxes hot; that you may be hardened against the trials and evils which the devil or man will work against you.—*Keble*.

BLUE MONDAY MUSINGS.

THERE is always a spell about the thought of an island. To some of us their names are musical as those of continents never are: Colonsay, Aran, Iona, Corsica, Tahiti, Nantucket, Paumanok, Barbadoes—it matters not in what seas they are; white witchcraft broods over them all, and one does not wonder that religions of many sorts have chosen island-shrines to be in some special sense holy ground, "compassed by the inviolate sea." Off Pembrokeshire, in England, there lies such a sacred isle, fragrant with the incense of religion for thirty generations, and now, after four centuries of desolation, once more given back to God and His Church: Caldey, Island of the Prophets, House of God, Abode of the Servants of God—so the name is variously interpreted. And all these interpretations are fulfilled there to-day, as the good Benedictines under Abbot Aelred's crozier keep the Holy Rule established long ago by the saint of the thorns and roses.

I had known something of the Community for six or seven years, had welcomed the young Abbot to America at the time of his ordination by the Bishop of Fond du Lac in 1904, and had visited him at Painsthorpe the year following. So it has been a special pleasure to see what God hath wrought at Caldey, and to enter (so far as a guest may) into the life and spirit of the place, *locus benedictus* indeed, where I still linger, almost

GUEST HOUSE AND ORATORY,
BENEDICTINE MONASTERY, ISLE OF CALDEY.

ready to say, *Haec requies mea in saeculum saeculi: hic habitabo quoniam elegi eam.*

Physically the island is extraordinarily interesting and beautiful, with varied colors and outlines far beyond what its size would lead one to expect. Seven miles round, indented by many bays, sheltered on the north by grey limestone cliffs and on the south by old red sandstone, there are rolling upland grain fields; breezy pastures where sheep and cattle feed; sand dunes covered with coarse grass; a veritable forest of gorse taller than a man's head, and impenetrable—except where Brother John's bill-hook has carved out a tangled maze of truly scholastic intricacy; a sheltered valley where the cottages lie close hidden; coppices and spinneys that echo to the voices of many song-birds; fish-ponds full of immemorial carp; mighty headlands falling sheer to the high tide; and, above all, the wheeling, calling gulls, descendants, perhaps, of those that, in the legend, saved the baby-saint from drowning, along this very Welsh coast. By day the many voices of the orphan lads from St. Benet's Orphanage in Birmingham, now encamped above the village, are heard as they splash mightily in the sea; the farmer's five sweet-faced little daughters beam shyly at the visiting priests from the Guest-House. Homeric laughter resounds from Drinkim Bay, where the amphibious do most resort; and always the monastery bell utters its tinkling *Oremus fratres* at the appointed times. Enchanted, truly, one sits contemplative among the heather, book unnoticed, letters unwritten, any desire for further travel hushed (no small matter, that, to a restless American, victim of the "strenuous life"!). Then the bell calls for Vespers, and one hurries across the tiny stream, up past the ancient village church (built, they tell us, fourteen centuries ago), opens the gate to let the gracious Lady Abbess of Malling enter first, and presently finds himself in the tiny temporary chapel of the Cottage-Monastery. It is microscopic: all the other guests, except a Mirfield father and the transatlantic visitor, climb a vertical ladder into a sort of balcony; and in the stalls below one finds it hard to bestow

ST. DAVID'S CHURCH, CALDEY.

himself without encroaching. Would that the £1,500 the Abbot needs to finish the chapel adjoining, whose walls are already half-way up, might come speedily!

But, small as it is, the service is reverent and stately, and the plainsong exquisitely rendered. *Adoremus in aeternum Sanctissimum Sacramentum,* they all utter, monks, oblates, and guests; and then the office goes on, with incense at the *Magnificat,* and *Salve Regina* at the end, upsoaring in that poignant aspiration of filial love which has been our rightful inheritance ever since "Behold thy Mother" was spoken from the cross: *O clemens, O pia, O dulcis Virgo Maria!*

Evensong follows in the village church close by, the English words falling with yet more blessed cadence on our ears than the Latin; then dinner at the Guest-House, with the conversation veering swiftly from tariff reform to limericks, from Scott Holland's latest sermon to the relative merits of Ostend and Boulogne, with a lapse into pure nonsense now and then, rebuked by a voice from the far corner (a lay voice, *entendre*) learnedly discoursing of "three double swings," and "vesper lights," until one queries audibly whether out of "spike" it would be possible to make a nail in a sure place! Then a walk on the velvet turf beyond the round-towered oratory, in the light of such a sunset as Capri cannot show, with high discourse of sacred things before Him who maketh the outgoing of the evening to praise Him, until "the Angelus at Compline doth sweetly end the day"—at least for the monks. The rest of us return to the common-room and tell ghost stories, until the warden's gentle voice warns us mid-

A BRUMMAGEM LAD, CALDEY.

night approaches. So the day passes at Caldey, where the age of faith has returned.

But another aspect appeared on Bank Holiday, speaking eloquently of what made England "Merrie England," before ever the blight of sordid Puritanism had given ashes for beauty and forbidden men to serve the Lord with gladness: the Patronal Festival, the Pattern, the Kirmesse. St. Samson, the Abbot's Day, falls on July 28th; but very wisely its observance has been transferred to the following Monday, Bank Holiday. There were many early Masses, and at 9:30 all the population of the island gathered, thronging the tiny church, for High Mass and a sermon by the Abbot. The service was reverent and hearty, free from constraint and fussiness and pose; the congregation

THE ABBOT JUDGING THE HIGH JUMP, BENEDICTINE MONASTERY, ISLE OF CALDEY.

sang everything, a monk at the organ leading; and I shall not forget the lilting, heart-stirring singing of "Hark, the sound of holy voices" to "Aberystwith," or the dear simplicity of the small sandalled acolytes, as they curled up on the altar-steps while the Abbot preached of love as the essence of Christian living, and pictured a community wherein all, from the last to the first, should grow to be saints because they loved as brethren.

After lunch came the sports down by the sand dunes, villagers, visitors from Tenby, and fishermen, all participating. The Abbot, mitre and crozier laid aside, was master of the revels, with that sunny boyishness and hilarity which captivates all that feel its charm. All the monks assisted, and the guests looked on with amused appreciation at the potato race, the high jump, and the other feats of strength and skill I fear the amateur status of the prize-winners was hopelessly lost, for I heard a pleasant chinking when the prizes were awarded; but what matters that? Tea followed, in the monks' garden, for everyone: even for tangle-haired, three-year-old Vera Louisa, who informed everyone, from Mr. Waud's shoulder, that she "was doin' to have tea wid de monks." Everything was devoured—even the prize cakes and loaves of the morning's competition—by the hungry company. Caldey air is prodigiously appetizing, even as Caldey soil is fertile—witness the monster vegetables and the lovely flowers on exhibition after Mass.

"THE OLDEST INHABITANT," ISLE OF CALDEY.

At 7 Solemn Evensong was sung in the village church, thronged even in the porch, and further, with a sermon by the Rev. Dr. van Allen of Boston, who talked of what the heavenly citizenship meant, in that we were followers of St. Samson and of all the bright company who reign with Christ. And later, when darkness had closed down, fireworks dazzled the children, balloons soared upward, and the three little girls who sat on my knees said, "Dear St. Samson must be pleased; we've kept his birthday so happily."

Yea! Who shall doubt that Caldey was compassed about that day with a great company of witnesses? St. Illtyd, St. David, St. Paul de Leon, St. Gildas, St. Dubricius, "the high saint," all rejoiced with St. Samson, their fellow. St. Joseph

REDBERRY BAY, CALDEY.

of Arimathea looked down, St. Benedict beamed approval, Our Lady joyed with her children, and the King of saints, whose delights are to be with the sons of men, poured out His grace upon those who hailed Him *Mirabilis in Sanctis Tuis.*

It was 1384 years ago that St. Samson, born a child of vows, first saw the light, *regnante Arthuro Rege.* Yet still his name survives, a power for good, in both Britains, nowhere more honored than here, where he ruled in wisdom and holiness. And none who visits Caldey aright will fail henceforward to add to his litany, *Sancte Samsone, ora pro nobis,* nor to breathe a prayer for those who carry on St. Samson's work, the true *Opus Dei,* in the isle beloved. PRESBYTER IGNOTUS.

Isle of Caldey, South Wales, August 15, 1909.

DEATH OF A SYRIAN METROPOLITAN.

NEWS is received of the death of the Most Rev. Mar Dionysius (Sr.), Metropolitan of Malankara, in South India, which occurred on Sunday, July 11th. This was the Bishop who for forty-five years past has been at the head of the Syrian Church of Malabar. It was by the authority of this Church, and presumably of this Metropolitan, that Vilatte was consecrated to the episcopate nearly twenty years ago over the protest of the Bishop of Fond du Lac, his canonical diocesan. The authorities of the Syrian Church have long since learned of and admitted their mistake, having at that time had no information that the Protestant Episcopal Church in the United States of America was other than a Protestant sect of Reformation days, and having acted upon that assumption. The whole Vilatte incident, in so far as the Syrian Church was concerned, was a misunderstanding caused by the unfortunate name of this American Church.

It is interesting to know that this deceased prelate is succeeded by another Bishop, Mar Dionysius, Jr., who is a graduate of the University of Madras and thoroughly educated from an English point of view, and one also who is in thorough sympathy with Anglican Churchmanship. He was for many years at the head of the theological seminary at Kottayam and an occasional and always valued correspondent of THE LIVING CHURCH. In case the English or the American Church could find it feasible to enter into closer relations with this Church, the new Metropolitan would be more than ready to meet any overtures, though unfortunately the local representation of the Church of England by a mission of the C. M. S. is neither in communion or in sympathy with this work.

THE MAN who drives right on, regardless of others, gets things done; the man who weighs and considers, who consults others and avoids antagonisms, gets himself loved, says the *Church of Ireland Gazette.* Which course shall we choose? In a measure the choice is made for us by temperament. We are such as we were born—men of action or men of deliberation. Yet it is possible judiciously to combine the two opposing tempers. A man may be like a flint in his devotion to principle and a perfect tornado of energy in bringing things to pass and yet be gentle and sympathetic and considerate in his dealing with people. It is the men who by Nature or by grace succeed in wielding into one these contrary elements who are the world's great ones.

MONUMENT TO LORD SALISBURY UNVEILED

Distinguished Statesman is Commemorated in Westminster Abbey

OTHER ENGLISH CHURCH NEWS

The Living Church News Bureau
London, August 17, 1909

IN Westminster Abbey, week before last, there was unveiled the national memorial voted by Parliament to the late illustrious Marquis of Salisbury. The monument, which is the work of Mr. Goscombe John, R. A., the eminent Welsh sculptor, is in the form of a cenotaph and recumbent effigy of the late statesman in his robes as a Knight of the Garter, the figure being executed in bronze, mounted on a black marble "altar-tomb." The accompanying illustration is from the *Weekly Graphic*.

OLD CATHOLICS OFFER REQUIEM FOR FATHER TYRRELL.

The Holy Sacrifice of the Eucharist was offered on Wednesday last at St. Willibrord's Old Catholic Chapel, Canonburg, London, for the repose of the soul of Father George Tyrrell. The celebrant was Dr. Mathew, the Bishop of the Old Catholic body in England, who was vested in a black velvet chasuble with silver trimming, and wore a plain mitre. The little building was overcrowded, and some of those who could not gain admittance and obtain a view of the altar and the celebrant knelt in and about the doorway. Among the congregation were a number of priests, both Roman and Anglican, also several monks and nuns. Dr. Mathew, who delivered an address on the life of Father Tyrrell, explained the object of the service in the following terms:

"Father Tyrrell, outcast and condemned, worthy of nothing but the burial of a dog, to please the Italian Curia and its minions who imagine themselves to hold the keys of the Kingdom of Heaven, and to be able to lock its portals against whomsoever they will! To ourselves, in the Old Catholic Church, such fanaticism is as pitiable as it is profane and heretical. Hence we do not hesitate to regard our departed friend as among the blessed dead who have died in the Lord. For his eternal repose we have met to-day to offer the adorable Sacrifice of the New Law, that he, released from the conflicts and trials of his troubled earthly life, may rest in peace forevermore in the bosom of the holy and all-merciful God."

TOMB AND EFFIGY OF LORD SALISBURY, IN WESTMINSTER ABBEY.
[From London *Graphic*.]

DEATH OF DR. LEFROY, DEAN OF NORWICH.

The Dean of Norwich (Dr. Lefroy), whose decease has taken place at Riffealp, a Swiss summer resort which had in a sense become peculiarly his own, and where he built an English church, and where his body will also now rest, was perhaps more of a people's man than any of his contemporaries among Evangelicals. He had long been, as the Manchester *Guardian* rightly says, a considerable force in the Church, as an administrator and leader as well as a preacher.

William Lefroy came of humble Irish parentage, and was born in Dublin in 1836. After graduating at Trinity College, in that city, he was admitted to Holy Orders rather early in the sixties, and, under the patronage of the late Dr. Magee, Archbishop of York, then the leading orator of the Irish Church, soon became a preacher of no small repute. His fame having spread across St. George's Channel, in 1866 he came to Liverpool as priest-in-charge of St. Andrew's, then a proprietary chapel belonging to the Gladstone family. There he remained for twenty-three years, and may be said to have fairly basked in the first Bishop of Liverpool's favor. In 1889 he was appointed by Lord Salisbury as constitutional adviser of the Crown, to succeed Dr. Goulbourn in the Deanery of Norwich. He soon became known (to quote from the Manchester *Guardian*) as "the reforming Dean," and his energy and activity were, it is said, not altogether appreciated by some of the officials. The Dean gave it out that the Cathedral belonged to the people, and that he meant it to be used for their benefit. He carried out at great cost a restoration of the material fabric, and he opened the great nave on Sunday evenings for services of a mission character. He will perhaps be best remembered by Catholic Churchmen for the bold and earnest stand he took at the last Representative Church Council, along with Lord Halifax, in deprecating increased facilities for divorce, as proposed by the Lord Chancellor's committee. That fighting speech of his proved to be his last public utterance. His fervid Celtic temperament naturally made him an effective platform speaker. May he rest in peace!

MEMORIAL TO RECENT ARCHBISHOPS OF CANTERBURY.

A faculty has been issued for the erection in Addington churchyard (near Croydon) of a cross in memory of Drs. Manners-Sutton, Howley, Sumner, Longley, and Tait, Archbishops of Canterbury, whose bodies rest there. Its center has the figure of Our Lord, strange to say, not as the crucified One, but as the Good Shepherd, and its base has panels on which are carved the armorial bearings of the five Archbishops, impaled with the arms of the see of Canterbury. The names of the Archbishops, with the dates of their occupancy of the Primacy, are also given. The cost of the memorial is being defrayed by the present Archbishop of Canterbury.

CHINA'S SUPREME NEED.

In a leading article on "Our Duty To China" the *Church Times* of last week points out the supreme need for China at the present time—namely, the presentation of the Faith strongly and definitely:

"By the fulness of its presentation it will commend itself to the Chinese temperament. It is the mature opinion of an official who has spent many years in China, that if the evangelization of China could have been committed entirely to Catholics, Anglican or Roman, there would have been little difficulty over the missionary question. Not only does the teaching of the faith in its entirety win the mind, but the ceremonial of the Church appeals to the Chinese sense of fitness, and provides the only setting which to him seems suitable for things of primary importance. China has been left largely to the missionary effort of Protestantism, and to those Churchmen who have not adequately realized the faith and practice of the Church. In that part of China in which the Church is most adequately presented, the workers in our missions do not number more than one per cent. of the total number of workers. And while we honor others for their splendid zeal and for heroic self-sacrifice which puts us to shame, we cannot admit that the type of Christianity which they have brought to China is either complete in itself, or such as appeals most strongly to the Chinese."

And the writer of the leading article goes on to say:

"Those who follow the work of the American Church will remember the accounts given from time to time in THE LIVING CHURCH of the work of a little mission of religious, staffed from America, and of the promise which it holds."

THE LAW RELATING TO BELL RINGING.

Chancellor Tristram, of the Diocese of London, has granted a faculty sanctioning an agreement restricting the ringing of the bells of the church which it is proposed to erect in the centre of the New Hampstead Garden suburb. The agreement provides that the bells should not be rung at any time before 7:55 A. M., or for a longer period than the space of five minutes before the time appointed for the holding of a service. The attempt of the Consistory Court of London to restrict the use of bells at the new church of St. Jude-on-the Hill has suggested to a legal correspondent of the *Church Times* an inquiry as to the law on Church bells and bell ringing. If the recent faculty means that no church bell shall in any circumstances be rung before 7:55 A. M., it is, in his opinion, going very far. "In the seventeenth century," he says, "Matins was said at 5 A. M. Could a faculty have legally refused the use of the bell on such occasion? Or could a faculty repeal one of the Canons of 1603 by prohibiting the use of the bell to announce a Wednesday's Litany? It is difficult to answer either question in the affirmative." And when it is considered, he adds, that the High Court has ample jurisdiction in the matter, the interference of the "Ecclesiastical Courts" in regard to it should be jealously watched.

J. G. HALL.

BISHOP GREER SETS FORTH SPECIAL SERVICE FOR HUDSON-FULTON ANNIVERSARY

And Issues a Pastoral to His Clergy on the Subject

HOLY CROSS MISSION NOT TO BE ABANDONED

Deaths of Rev. Louis A. Lanpher and Rev. E. H. Van Winkle

OTHER CHURCH NEWS OF NEW YORK

Branch Office of The Living Church
416 Lafayette St.
New York, August 31, 1909

KALENDAR OF COMING EVENTS.

Sept. 26—Sunday. Special services in connection with the Hudson-Fulton celebration.
Sept. 28—Tuesday Evening. Hudson-Fulton celebration in Carnegie Hall; Bishop Greer to officiate.
Oct. 6—Setting apart of Deaconesses by the Bishop of New York.
Oct. 14—Meeting of the Archdeaconry of Dutchess, at Poughkeepsie, N. Y.
Oct. 26, 27, and 28—Meeting of the Missionary Council, Second Department, at Utica, N. Y.
Nov. 2—Tuesday Morning. Meeting of the Domestic Committee of the Woman's Auxiliary, at the Diocesan House.

REV. WM. WILKINSON PREACHING IN WALL STREET, NEW YORK, AUGUST 20, 1909.

Nov. 9—Tuesday Evening. Missionary Mass Meeting, Carnegie Hall; Bishop Greer will preside.
Nov. 10—Wednesday. Diocesan Convention in Synod Hall.
Nov. 11—Thursday. Diocesan Convention (second day).
Nov. 20—Saturday Morning. Girls' Friendly Society, St. Mark's Church.
Nov. 25—Thanksgiving Day. Corporate Communion of St. Andrew's Brotherhood, Cathedral of St. John the Divine.
Dec. 19—Fourth Sunday in Advent. Ordination in Cathedral.
Dec. 27—St. John the Evangelist's Day—Monday Morning. Special service in the Cathedral.

THE Bishop has issued a pastoral reminding the clergy that between September the 25th and October the 9th of the current year, the three hundredth anniversary of the discovery of the Hudson River by Henry Hudson; and the one hundredth anniversary of the successful inauguration of steam navigation upon the same river by Robert Fulton, are to be commemorated.

"These two important and interesting events," says Bishop Greer, "are of notable significance, not only as factors in the development of the city and state of New York, but in the opening up of a new era in the history of mankind; and it is eminently fit and proper that all those who recognize, as Christian people do, in these and like events, not merely the bold adventure and the inventive wit of man, but the gradual unfolding of a purpose more than human, should be moved to make these anniversary days something else and more than simply an occasion for secular rejoicing. I therefore recommend to the clergy of the diocese that Sunday, the 26th of September, be observed as a day on which to call the attention of their respective congregations to the guiding hand of God, who in these and other Providential ways is knitting together the nations in closer ties and firmer bonds of neighborly relation and thus preparing the way for the coming of His kingdom.

"The following form of service, with the accompanying special prayer, is authorized for use:

"The Psalter, Psalm 107; First Lesson, Isaiah 35; Second Lesson, Ephesians 4: 1-13.

"I would also suggest as a subject appropriate for the occasion, 'The Universal Reign of Brotherhood and Peace Among the Different Nations and Peoples of the World.'"

The Bishop has also authorized the following special prayer for that occasion:

"O Almighty God, who givest breath to every living thing, and of Whose power it is that peoples, nations, and kindreds of men stretch forth the curtains of their habitation, we give Thee hearty thanks for that spirit of brave adventure to which this nation owes its birth. We rejoice in the insuperable courage of those who, loving liberty and knowledge, have pushed away the veil of mountains and of seas, and have sought light and freedom for themselves and their children; and we pray that Thou wilt give to us the same lofty spirit, and make us a people worthy of these heroic ideals and traditions. Bless this land of promise with honorable industry, sound learning, and pure manners. Fashion into one happy people the multitude brought hither out of many kindreds and tongues. Endue with the spirit of wisdom those whom we entrust in Thy Name with the authority of governance, that all things may be so ordered and settled by their endeavors upon the best and surest foundations, that peace and happiness, truth and justice, religion and piety, may be established among us for all generations. And hasten the time, we pray Thee, when all the peoples of the earth shall dwell together in righteousness and peace, and war shall be no more. All which we ask in the Name of Jesus Christ, our most blessed Lord and Saviour. *Amen.*"

At the same time the Bishop issued his list of episcopal appointments (forty-six in number) for fall and early winter of 1909. Besides the notice of visitations to parishes for confirmation, other appointments are noted of a civic and general character. These may be found in the KALENDAR OF COMING EVENTS prefixed to this Letter. Bishop Greer also publishes his office hours: Mondays, Wednesdays, and Fridays (from 2 to 4 P. M.) at No. 7 Gramercy Park. The Bishop requests that "at the time of the visitation an offering be made for Diocesan Missions, and that notice be given to the congregation to that effect on the previous Sunday."

HOLY CROSS MISSION NOT DISCONTINUED.

It appears now that the discontinuance of Holy Cross mis-

sion on Avenue C is only partial. The work continues as a settlement of the Sisters of St. John Baptist. Services will not be abandoned and guilds will be continued much as heretofore. The clergy house will not be maintained on its present scale. There will be a change in the clergy staff and perhaps reduction in numbers. The clergy house will be turned into a refuge for women, which will be a new work. Rooms will be reserved for the clergy. The character of the work will, therefore, be changed, but the mission itself will not be abandoned and the work of the house of refuge is new to the community.

The character of the neighborhood is changing. Jews are crowding in. Many persons attached to the guilds are Roman Catholics, who have their own religious connections and enter into no other relation with Holy Cross. Changes of this character led the Mother Superior to remodel the work, but it will be a relief to Churchmen in many parts of the country, who have known of the useful work, to learn that it is not to be abandoned.

DEATH OF REV. LOUIS A. LANPHER.

Word was received this week of the death of the Rev. Louis A. Lanpher, lately residing in New Rochelle, N. Y., which took place at the Pittsfield Hospital, Pittsfield, Mass., on Wednesday, August 25th. Mr. Lanpher was stricken with paralysis on Sunday night and died suddenly. He received the degree of B.A. from Trinity College, 1880; was made deacon in 1883 by Bishop Williams of Connecticut; was ordained priest by Bishop Coxe in 1885. From 1885 to 1890 he was rector of Christ Church, Ridgewood (diocese of Newark), N. J. Later he officiated in the Church of the Ascension, Philadelphia, and in St. Mark's parish, Orange, N. J. He became well known in the city and diocese of New York as senior curate in the Church of St. Mary the Virgin, where he began work in the latter part of 1900. In 1907, removing to Boston, he served as hospital chaplain on the staff of the Church of the Advent. He will be remembered by many as exemplifying the rare combination of strict devotion to principles and duty and a tender sympathy.

DEATH OF THE REV. E. H. VAN WINKLE.

The Rev. Edward H. Van Winkle, rector of St. Clement's Church, New York City, since 1895, died August 30th, aged 65 years. He was educated at Trinity School, Columbia, which conferred the B.A. degree upon him in 1865, and at the General Theological Seminary. He was ordered deacon in 1874 and priest the following year by Bishop Horatio Potter, and officiated in mission work at Arlington, N. J., St. Matthew's Church, Jersey City, and at the chapel of the Comforter, New York City, from 1879 to 1894. The funeral services will be held on Wednesday afternoon in St. Clement's Church. He is survived by his wife and two sons.

AT THE CHURCH OF THE ASCENSION.

On October 1st, the Rev. Andrew F. Underhill will become assistant to the Rev. Percy S. Grant, rector of the Church of the Ascension, Fifth Avenue and Tenth Street. Mr. Underhill has been in charge of the parish during the summer and has made arrangements for a special service on Sunday evening before Labor Day to which various organizations devoted to the interests of labor have been invited. The project has met with much favor and a large attendance is expected. Overflow meetings have been planned should the church be over-crowded.

MEMORIAL SERVICE FOR DR. HUNTINGTON.

On the eve of All Saints, Sunday evening, October 31st, a service *in piam memoriam* of William Reed Huntington, priest and doctor, will be held in Grace Church; the Rt. Rev., the Bishop of the diocese presiding.

BISHOP GORE in his delightful little treatise, *The Creed of the Christian*, takes pains at the outset to discredit and refute the denunciations of dogma that are so commonly uttered by popular preachers and found in magazine articles. "Not Creeds but Deeds" is one way of expressing this common denunciation. Bishop Gore declares we need a nineteenth-century Socrates who would put a few plain questions to these glib-tongued orators and ready writers. What is dogma? Did the early Christians frown on it? Did not dogma hold a foremost place in their life, as Acts 2: 42 shows? No society of men can get along without dogma, for it is simply the acceptance of the truths and principles they agree on. The statement in the Declaration of Independence that "all men are born free and equal" is dogma. It may be true or false, acceptable or offensive to others; but it is dogma or it would not be there. So the truth of the fatherhood of God—commonly thought to be undogmatic—is the accepted dogma of all who look up to a common Father.—*Canadian Churchman.*

A SYMPHONY.

THE Supreme Being was making eternal music.

And He said: I will create a great symphony of glory and praise.

First I will make a most beauteous background, in which everything shall join in the glorious chorus by its very existence.

And after that I will make some tiny humans, who will complete the harmony by joining in it of their own free will. Each human shall have an individual note.

So He created.

And the key note to the music was Faith, and the harmony running through it was Love.

And there were chords and there were discords. And there were beautiful, clear treble notes which floated high above the heavens; and there were minor notes, which were not distinguishable of themselves, but mingled with the whole triumphant chorus.

And as He composed the glorious song, He was sending out fresh humans with new notes, and more and more glorious chords, all the time.

And before He sent them forth, He gave each one the key note, which was Faith, and the harmony, which was Love; and then He gave into their keeping the one note which they were to sustain, till He sent for them to return to Him. They were to practise it till it was perfect.

But some of the humans, when they reached a world of such indescribable loveliness and found that they had life in themselves, forgot all about the great Allelujah Chorus, and the note which they had to practise. And they began to sing songs of their own, and as they did so they gradually lost all ear for music and melody and made most hideous sounds. Then they grew to hate the music of the starry heavens, and of the beautiful, sunshiny world, and tried to block it out by building most hideous structures, and crowding in together, so that they could only hear their own ugly noises.

Then the Great Being grew grievously sad. And He sent down His own Soul, clothed in the form of a tiny human.

And the pure harmony of the Soul, which He breathed forth, cleared away the discords from the ears of those nearest Him, till they too caught the heavenly tune.

And when the Soul went back to the Supreme Being, which He did when He was sure that they had really got the simple tune once more, He left behind Him the Spirit who should teach the humans. First, just note by note, and then as the notes became clear and true, He should once more teach them to join in the different parts, till at last the whole chorus should swell in unison in the glorious Allelujah anthem—the infinite and eternal music of the Supreme Being. F. G. C.

THE REALITY OF THINGS UNSEEN.

BY MARIE J. BOIS.

WERE you ever called upon, dear reader, to visit one for whom, according to all appearance, "the time of dissolution draweth near"; to watch the progress made by the disease; to see the increasing weakness, so that you wondered if this was not to be the last time you would ever see the sick one alive in this world? And then, perhaps, it was given to you to share the sacred joy of that soul being prepared for her last journey; to witness her utter surrender, her giving herself up to the wise and loving care of our holy mother, the Church; the "laying on of hands" on the poor, emaciated brow, and to partake of the Blessed Sacrament of our Lord's Body and Blood administered to the dying one.

After such scenes, which one of the two worlds seemed the more real to you? After having felt death hovering over that bed; after having been brought face to face with the awfulness of it, with its terrible reality, what were your thoughts when once more you found yourself in the street? Was it not this world which seemed the phantom, the ghost of a world; and did you not feel within the longing of your undying soul for the real world, the world of life eternal?

"It is not death to die,
To leave this weary road,
And 'midst the brotherhood on high
To be at home with God.

"It is not death to close
The eyes long dimmed with tears,
And wake, in glorious repose,
To spend eternal years."

THE RELIGIOUS CENSUS.

DURING the past two years the Census Bureau has been engaged in work upon a census of religious bodies in the United States on the basis of the figures of 1906. An advance bulletin has been issued giving some information in regard to it, further returns to be covered more fully in a later bulletin. From this statement it appears that there are in the United States 186 religious denominations, 212,230 local religious organizations, 32,936,445 Church members, and $1,257,575,867 invested in church edifices. The Protestant Episcopal Church is counted as a Protestant body, as its name would suggest.

The bulletin compares the figures for 1906 with those for 1890, when the last investigation was made. Within that period 12 denominations ceased to exist, 4 were consolidated with others, and 4 disappeared through changes in classification, leaving 125 denominations reported both in 1890 and 1906.

On the other hand, the denominations added by division of denominations numbered 13, and 48 other new denominations brought the total new ones up to 61, making 186, the grand total of all denominations reported in 1906. Of the 48 new denominations, 11 are the result of immigration, and most of the remainder, the result of the organization of entirely new cults.

A glance at the proof sheets shows that males formed but 43.1 per cent. of the total Church membership; that 8 new churches were erected every day during the sixteen years from 1890 to 1906; that in 16 states the Roman Catholics formed a majority of the Church membership; that the percentage which Church members formed of the population was larger by 6.4 per cent. in 1906 than in 1890; and that of the total number of Church members reported, 61.6 per cent. were returned by the Protestant bodies and 36.7 per cent. by the Roman Catholic Church.

In comparing numerical strength of the different bodies it is explained that in all Protestant bodies the membership is practically adult membership. In the Roman Catholic Church all baptized persons, including infants, are returned as members. In order to render the figures more nearly comparable, 15 per cent. has been deducted from the membership returned for the Roman Catholic Church to cover those under 9 years of age. The rules of the Protestant bodies are such that a considerable number of persons who regard themselves as affiliated with these bodies were not included because they have not seen fit to fulfil the requirements of membership, whereas the figures for the Roman Catholic Church include practically all adherents over 9 years of age. Thus in comparison with the Roman Catholic Church, the strength of the Protestant bodies was considerably understated. These explanations should be kept in mind in making any comparisons.

The sum total of members of Christian bodies reported in 1906 is 32,936,445 as compared with 20,597,954 in 1890, an increase of 12,367,530, or 60.4 per cent. The most notable increase, and one that is of peculiar significance to Churchmen, is that the Eastern Orthodox Churches reported 129,606 in 1906, against only 600 in 1890, an increase of 129,006 or 21,501 per cent. The numbers of the Roman Catholics have almost doubled in that period, the increase being from 6,241,708 in 1890 to 12,079,142 in 1906, an increase of 5,837,434 or 93.5 per cent.

Of the total number of members reported, 61.6 per cent. were returned by the Protestant bodies; 36.7 per cent., by the Roman Catholic Church; and 1.7 per cent. by all other bodies together. In 1890 the Protestant bodies reported 68 per cent. of the total membership; the Roman Catholic Church, 30.3 per cent.; and "all other" bodies together, 1.7 per cent.

Both Roman Catholic and Protestant bodies are increasing considerably in advance of the increase in the population, so that the percentage of the population who were Church members was larger by 6.4 per cent in 1906 than in 1890. The Roman Catholic increase, however, is very considerably larger than the Protestant increase. The relative gain in advance of the population is thus summarized: The Protestant bodies, 1.8; Roman Catholic Church, 4.4; and all other bodies together, one-tenth of 1 per cent.

Among bodies classified as Protestant, Methodists stand first, with 17.5 per cent. of the total for all religious denominations, and the Baptist bodies came next, with 17.2 per cent. These two families together constituted somewhat more than one-third of the entire Protestant membership of the country. If to these be added the Lutheran bodies, Presbyterian bodies, and the Disciples, the five denominational families combined included 16,497,480 members, a little more than one-half of the total membership of the country, and more than four-fifths of all the Protestant membership.

With the exception of Roman Catholics and Lutherans, the Protestant Episcopal Church is credited with the largest percentage of increase, being 66.7 per cent. It is explained that in the increase of some of the religious bodies, immigration has had a large share, especially in the case of the Lutheran bodies, German Evangelical Synod, the Roman Catholic Church, and the Eastern Orthodox Churches. Churchmen will, therefore, be cheered by the showing that the increase of the Protestant Episcopal Church has been larger than that of any important Christian body, otherwise than by immigration. Christian Scientists are credited with a gain that multiplies their former strength several times over, since the body has largely arisen within the sixteen years stated. Their increase is placed at 882.5 per cent., but it is explained that the actual increase was probably much smaller, for the reason that, in accordance with the practice of this body, many are counted as members of the "Mother Church" in Boston who are also members of branch churches. It is probable, as learned from an authoritative source, that the duplication thus resulting amounted to nearly, if not quite, one-half of the membership (41,634) of the Mother Church.

Classified by sex, it appears that of the sum total of so-called church members, 43.1 per cent. were male and 56.9 per cent. female. In the Roman Catholic Church the membership is nearly equally divided between the two, but it is explained elsewhere in the bulletin that Roman Catholic figures include all adherents to that faith and not counted members, so that the comparison is of little avail. In the Protestant Episcopal Church, however, the proportion of males is less than in a number of other bodies, being only 35.5 per cent. The denominations showing the smallest percentage of males were the Christian Scientists, 27.6, and the Shakers, 21.3.

The interesting information is given that sixty new church edifices are erected every week or eight every day, year in and year out. The total amount of money invested in church edifices is $1,257,575,867, of which more than three-fourths is for Protestant bodies. The debt on church property is $108,050,946, or 8.6 per cent. of the value of the church property reported. In sixteen states a majority of all church members are Roman Catholics, as follows, with their respective percentages:

New Mexico, 88.7; Rhode Island, 74; Montana, 73.1; Massachusetts, 69.2; Nevada, 66.7; Arizona, 66.2; New York, 63.6; New Hampshire, 63; Louisiana, 61.3; Connecticut, 59.6; California, 58; Vermont, 55.9; Maine, 53.3; New Jersey, 51.5; Wisconsin, 50.5; and Michigan, 50.1. In two states, Wyoming and Colorado, the largest proportion, although not a majority, of the members were Roman Catholics, and in one state, Idaho, the largest proportion were Latter-day Saints.

In only five states did a majority of the members belong to one of the sub-classes of Protestants. In Georgia 57.9 per cent. belonged to Baptist bodies; in Mississippi, 56.5; in Alabama, 54.9; in Virginia, 52.4; and in South Carolina, 51.3. The highest percentage shown for Methodist bodies is for Delaware, 45.5; for Lutheran bodies, North Dakota, 37.7; for Presbyterian bodies, Tennessee, 11.4; for the Disciples, Kentucky, 15.9; for the Protestant Episcopal Church, the District of Columbia, 10; and for the Congregationalists, Vermont, 15.

THE COMFORTER.

The faithful heart no duty will defer,
No toil release, no lamentation make,
Nor, weary growing, will the plough forsake
Which he hath set the solid earth to stir:
For well he knows, however he may err,
He can, through Him by whom the prophets spake,
The doubt and darkness from his spirit shake,
And light receive from God the Comforter!

Yet many wonder whither they may turn
For help, or whence find cheer amid the hours
So care-beset, to strengthen and assuage.
O Christian soul, forget not to discern
The great Life giver, whose celestial powers
Alone can brighten all thy pilgrimage!

Morrisville, Pa. RICHARD OSBORNE.

BETWEEN the knowing and the doing there is a deep gulf. Into that abyss the happiness of many a man slips and is lost. There is no peace, no real and lasting felicity for a human life until the gulf is closed, and the continent of conduct meets the continent of creed, edge to edge, lip to lip, firmly joined forever.—*Selected.*

THE ROMEWARD BENT.

By the Rev. James Sheerin.

BY Rome is meant the Roman Catholic Church, the Roman Catholic attitude of mind, its ritual-practice, or its theory of the priesthood and the Church. By the comparatively mild word "bent" it is intended to suggest that the leaning Romeward is not necessarily, in all cases, an inherent or reprehensible tendency, and that it may be accounted for by things that are tangible and visible, which may even be, instead of subjects for terror, simply old human friends under a new guise, worthy, occasionally, of adoption and training.

That the Roman Catholic Church is more in evidence to-day in the United States than at any time in its history is manifest to all who think and observe. This is a large country, with a great many millions of people of all races, no longer the little English colony our slow minds unconsciously make it. If it chooses, as it has, to encourage much immigration, and if the immigrants happen to come from countries where Romanism is the only known religion of any consequence, we need not be surprised nor perhaps sorry that the Roman Catholic Church gains a million a year through their arrival, or countless others for the future by races more prolific than our own. Furthermore, if these same immigrants, through our rapid processes of assimilation and development, material or otherwise, gain place in the world of politics, society, or wealth, we need not wonder that the Church of their fatherland improves with equal step in these desired factors of life. Often indifferent at home, by reason of an unstimulated imagination or the stolidity of a depressed individual or social existence, the immigrant becomes a more loyal son of the Church in his new surroundings. He makes it broader and more American. The second and third generations of German and Irish Roman Catholics not only fall into better social position because of their wealth and by intermarriage with other and older families, but they come to resent stupid or ignorant practices, and they will not endure an unlearned or an immoral clergy.

It is worth remembering that without the Irish there might never have been a Roman Church west of Spain or France, following the Reformation, unless it were in unprogressive Spanish America. The Irish people have given numbers and strength to their Church in the British Isles. In the United States they brought not only numbers but wealth, brilliance, and intelligence, with social and political position. Successful as a promoter of business or politics, the Irish Roman Catholic has now become a college man, and he dabbles in literature. He is found everywhere, and increasingly often at the top. Where the English actor used to dominate the stage, he is to-day being succeeded by the Irishman. The fine old English clerical character will disappear with this change. Presiding over high schools, having the majorities in public school boards, as is increasingly the case in New England, his grown-up daughters teaching Young America, the transplanted "Irish Catholic" goes jauntily on his progressive way, and is a Churchman not to be scoffed at by any branch of the Church.

No wonder the Church of his inheritance and his choice is so much in evidence. Her real gains are through him—not by a hapless, discontented Episcopalian who now and then conforms. While it may be true that she did not hold her own among the immigrants of the past century, and while to a certain extent she has lost in France, in Italy, in Spain, and by encroachments in Porto Rico and the Philippines, nevertheless, there is in many respects a bent her way. What is its cause? Is it worth becoming alarmed over? Is it a permanent and unavoidable tendency?

An uninvestigated suspicion is apt to be appalling. A secret reason is like an enemy in ambush, full of unknown peril. A reason drawn into the light, looked at face to face, may cease to be a cause of terror; it may even become a friend or helper. Frank speaking clears the air. If there is a depressing Romeward bent, shrinking from it will help no more than hastily falling in with it. Careful examination may not prevent all secessions, but it should make some people less liable to panicky fear. We might even learn to adopt for ourselves the attractions that appeal; or, better still, find that we already have them, at least in potentiality. The object of this essay is merely to marshal these before the mental eye, whether hitherto familiar or not. Perhaps when thus lined up, as it were, they may appear in part at least our possessions as much as Rome's, and not unworthy of cultivation.

ATTRACTIVE POWER OF SIZE.

First, then (1), the mere *size* of Rome has much to do with its ability to attract. Rome is synonymous with the great majority of our fellow Christians in the world. Scorn crowds as we will theoretically, a crowd is what the people want. Crowds attract crowds. A half-full church repels all but the truly devout, and frequently discourages even the elect. We are every one subject to the contagion of size. The English peasant comes to America and betrays a lamentable tendency to forsake his own historic church. He finds it either unrepresented, or if in the community where he chooses his home, it is as probably a neat, tasteful little building, with what appears to him a mere handful of people not outwardly overglad to see him. He falls out, either to join the "Big Church," as the non-church-going world is called, or to seek the denomination that has the largest congregation. It is the size of the Church that appeals. Numbers add to the welcome. Inheritance and Church training are as nothing to him compared with this desire for multitudes.

Let not the cultured critic of his action be too severe. Given the same limited world in which to think and hope, and he, too, would seek the crowd. Does the man of taste not do so in his own world? He has an idea; he wants a crowd to adopt it. If he is an artist, he wants admirers and patrons; the more the merrier. The merchant could not exist without customers; he seldom objects to numbers. The workman does not stop to analyze or to discriminate. He likes to live in populous towns; he enjoys picnics; and, by the same token, he prefers the Church with size and large congregations, wherein is the heartiness that comes easiest through a crowd. The lonely Brotherhood of St. Andrew man is almost disheartened until the annual convention, when the great crowd thunders out, "Jesus calls us o'er the tumult"—then, in the midst of that, he could be a hero and endure anything.

Let no Church, therefore, despise the day of the people. The command, "Go ye into the highways and hedges," implies that it must seek the crowd. Rome certainly has it, and hence her attraction to many. Our day for crowds has to come, but it will not come if we sneer at them. We must remember the Master, who had compassion on the multitude as sheep without a shepherd, and who was popular with the common people. Some in the Episcopal Church have spoken as if our chief and only essential virtue is quality; but numbers also are of the essence of true catholicity, and the sooner it is found out the better.

STRENGTH OF A PERSISTENT CLAIM.

(2) There is the powerful influence of a claim consistently and persistently clung to. There is a popular belief that a lie well stuck to becomes truth. It is of the essence of human nature that if one keeps repeating to himself over and over a certain claim he will ultimately come to believe in it himself as infallible truth, and if he repeats it often enough in public, with unwavering faith, others will accept it, in spite of the scoffing few. Rome never argues: she simply asserts and keeps on asserting, and the oft repeated assertion is more telling in the long run than intelligent appeal or elaborate argument. Rome says she is old. She repeats it more than once, and the American, slowly awaking to a love of antiquity, sits up, begins to wonder, at last believes it, finally thinks no other institution is so old, and is proud when his kinsman becomes connected therewith. Rome says she alone has authority, and the only way to have a real authority is to centralize it; and after a time, weary of perplexing divisions and the strife of tongues, in spite of pretence to the contrary, inwardly admiring the principle of authority, men give in and submit and imagine they have found peace at the last. Probably the simple lesson of this is to preach a less controversial gospel; to depend more on affirmations than on negations.

THE APPEAL TO HISTORY.

(3) Its peculiar interpretation of history is a popular attractive feature in Rome. Much of its claim is undoubtedly valid, but the turn given to history or the skilful way of covering up its unhappy elements; and again, owing in part to its tremendous size, the Roman Church's ability to impress and dazzle the imaginations of men with the importance of its assertions—these are decidedly winning methods. A galling thing to the Anglican Churchman is the crass ignorance of Church history met with on all hands. For example, that assertion which amuses some and irritates all who are at all fond of the Church idea, that "Henry VIII. founded the Church of England," is accepted by practically all our fellow Christians, and

Rome knows how to hurl it at us with great effect. Many among us have been quite ready to admit it, so urgent is the claim. Sometimes public school history, as written, helps it along. Few people to-day know why there was a Reformation. Some even doubt that there was one. This does not refer to those who regret that the Reformation went so far, or who doubt its need, but to those who are utterly indifferent to any conflicts and struggles by which former generations won freedom and purity of truth. Nicea, Chalcedon, Reformation, and other crises, are alike ignored or held in contempt. A Boston business man of more than average intelligence, viewing some old engravings, was told of two, "Those are Ridley and Latimer." "Who were they?" he asked; and when informed that "they were reformers burned by the Roman Catholics," his sympathetic exclamation was, "Burned? That's bad! What'd they do that for?" Poor Latimer's utterance, "We shall this day light a candle that shall never, I trust, be put out," may meet with the common fate of much prophecy. If his candle is not out yet, its light certainly flickers a bit!

Rome knows how to take advantage of this charitable ignorance of history, this modern indifference to its heartbreaking contests and its sorely won treasures. She is using fiction as never before (note Father Benson's novels, for example) to put her in a better light; she is circulating her polemical literature everywhere, and there are sincere historians, steeped in new ways of interpretation, who are casting a golden halo over events once written down as "crimes." Visitors to the Eternal City forget that the eternity was not of the Popes. They know little of the Caesars; they know less of classic Rome. They find, for example, an old church built upon the foundations of a temple of the Empire, and that on the ruins of a temple of the Republic, and they return to America with a glowing feeling that, like this Church, the present Rome, which mercilessly stripped the old and trampled its remains under foot, is one and the same with the past. Ecclesiastical Rome makes the most of this inherited glory, these borrowed plumes. She overwhelms and awes because men are ignorant and prefer so to be. And yet, for all this, Rome is right to make much of history. Herein she teaches the lesson of fulfilment, not destruction. If we have any lesson to add to this it must be that real progress cannot come by ignoring truth or forgetfulness of the cries of those under the wheels.

THE APPEAL OF MYSTERY.

(4) The element of mystery and secrecy is another source of temporary power with Rome. It is seen in all her works. The Pope is made to pose as a prisoner. He is made as inaccessible as possible. Most people who visit the city can secure an audience with the Pope, if they know how, but the vast majority of Americans never go to Rome, so they imagine an audience to be a great and rare honor. That he is seldom seen by the millions who look to him in wonder only heightens his power. The same psychological factor appears in its priesthood. Given an eloquent priest, Episcopalian or Roman, not needing to visit his people, never seen except under the mystic light of the pulpit, no disagreeable facts of men or money coming to his care, nothing ill spoken of him or to him, and you soon have a saint as palpable as St. Simeon Stylites. An impenetrable halo of mystery would be his making. So it is with all official saints. A hidden, mysterious Pope is more powerful than if he were like the frank and approachable head of the American nation; for men love the mysterious and the seemingly unattainable. Courts within courts, infrequent audiences, and inner rooms—these are the methods that create powerful millionaires, political bosses, infallible Popes, and Mother Eddys. Enough of the love of special privileges and unique favors inheres in us all to make this system a successful one on our mundane sphere. By recognition of this, Rome shows her extraordinary knowledge of human nature. She may not be conscious of using finesse or cunning; nevertheless she reaps the profits due to the wisdom of the serpent and, at times, the gentleness of the dove.

THE SENSE OF WONDER.

(5) Closely allied to that sort of mystery, but much more easily commended, is the way the Roman Church spiritually appeals to men's sense of wonder. The old mystery play may be an example; her continual use of mystery in ritual illustrates it, and she does not hesitate to believe in and to practise miracles. She thus appeals to the common need of healing. She sees no necessity of denying the value even of a doubtful miracle. Lourdes draws immense crowds and heals some. Rome does not close it because of mistakes. In such places as Valle di Pompeii, below Naples, you may see every summer a square packed daily by innocent country people to witness the healing powers of an image of the Blessed Virgin. There is no reason to say that the good work is not done.

Given excited multitudes, with intense enthusiasm and longing for a desired end, and you can easily produce either psychological conversions or bodily cures—the changed heart of the revival, or the miracle of the Roman Church! The cause and the effect of both are closely akin, are in fact equally plausible. At any rate, the sense of wonder is strong in us all, and Rome knows this and is willing to take advantage of it. Who shall condemn her? Her occasional saints, like St. Francis of Assisi, aid her to do so. Somehow or other—we have no right to say it is unspiritual—they become so intense in soul as to reach what we now sometimes call the subliminal self; they become in tune with the infinite, they touch the divine; and so a Francis receives the almost inevitable *stigmata*, others have ecstatic visions, or they even help and heal the diseased. That Rome permits these things to go to extremes does not repel the ignorant; rather does it attract them. At the same time, it does not seem to offend the cultured mind of a Marion Crawford or of a Newman, who would say that some such things are possible within the Church, and are at all events justifiable in that they enable the poor to come nearer to Christ in their own way. Material needs as well as latent superstitions respond to this appeal of the miraculous, whether explained by divine power, scientific suggestion, or deception. One may revolt against the miracle of liquefying the blood of St. Januarius, the presentation of which may be seen every May in Naples, but it must at least be admitted that it is as successful in drawing and interesting large congregations as the Sunday evening "concerts," or the "candle sermons," the operatic music, and the picture shows and other devices used by Protestants all over the land; and it may be even as morally effective as some of those schemes. Is it not possible that Rome is not essentially wrong in trying to reach people through their love of the mysterious? There must be some legitimate way to satisfy human needs in both soul and body, some way to respond to the general and natural sense of wonder and awe. The Emmanuel movement may be a partial answer. The right method may never have been used, unless in Biblical times. Until it has been discovered (or recovered) the crude effort that Rome makes will fascinate and even help multitudes. As Tennyson sang, "More things are wrought by prayer than this world dreams of," and the field for the wonderful works of faith has not yet been circumscribed or fenced in.

LOVE OF THE ESTHETIC.

(6) It is not a far cry from the sense of awe to the appeal to the esthetic in man, and Rome does this successfully in her own way. It has been a habit of some to regard the esthetic as unimportant, but Rome has probably won most of her followers, if not also many of her Protestant converts, by her willingness to make some response to the love of ceremony inherent in most, if not all, of us humans. A recognition of this is essential if we care to meet her aggressive advances. While it is a fact that we live in the greatest commercial and industrial age of the world's history, there are many signs, some incipient, others quite transparent and insistent, that it is already impregnated with much that is purely spiritual, and that it is soon to be followed by the greatest of esthetical periods. Business itself is paying much more attention to the ornamental in both goods and advertisements; lodges have long made much of ritual; all the Puritan and Methodist Christians are slowly but markedly increasing their forms and ceremonies in public worship. Even highly educated people, the authorities of the staid old universities, sometimes supposed to be hostile, are bestowing zealous pains on the programmes of their various public celebrations, so that a college procession now, with its array of hoods and gowns of many colors, would rival the most glittering of our ritualistic Church doings. The Lambeth Conference could not reveal more splendor and dignity of robe and walk than did a famous Puritan College the other day at the inauguration of its new head, a Princeton professor, son of a self-made United States president of the anti-luxurious kind. Some lament this ritual tendency, but it seems an abiding part of our psychic qualities, and it may not be unwholesome. At any rate, here is your fact, like it or not: the whole Christian Church is coming to more ritual in some degree or other, and Rome, skilled in human nature—whatever she may or may not know of the divine—makes use of it. She does so grotesquely at times, no doubt, and her taste is often anything but artistic; but possibly she was and is generally as refined as the immediate conditions demanded, and it is thus at least that she reached

and held people for centuries. Imperfect and unsophisticated as her practices may be, there has been a universal appeal in most of them. The fact that in these matters, as in so many, men do not discriminate, that they are not particular, as the phrase goes, this has been in her favor. It is for us to use a more correct method, but while trying to do so, not to be so refined as to become incapable of reaching the common people, as has been the case sadly often. Our "incomparable liturgy" has often been made a stumbling block by its lovers.

Thousands of Protestant Americans, hitherto unaccustomed to ritual grandeur, probably hostile to it in their home churches, return yearly from abroad converts at heart to the need of a better presentation of Christian facts. The Episcopal Church has not yet done this on any large or catholic scale. Ambassador Andrew D. White, in his autobiography, confesses that he puts the Communion service of the Book of Common Prayer in the forefront of all impressive rituals. Is it not possible to please such well-trained minds as his and at the same time reach and help the common man with his natural impulse for esthetic satisfaction and his unconscious cry for help in soul and body? The ritual response of the Church should be made adequate to human demands.

SOME CONSERVATIVES LEAN ROMEWARD.

(7) Rome undoubtedly makes an appeal to the conservatives of the world. There are reasons for believing that she is in many respects the least orthodox of Churches, especially behind the scenes, or among the large class of perfunctory officials; nevertheless, some who dread possible overthrow of ancient doctrine and established ways, turn to her for protection, indifferent to the heaping up of new and strange beliefs which others feel she has made. Those who constitutionally shun intellectual progress are drawn toward Rome. Those, also, who see only evil in the social movements and plans of the day are disposed to seek her shelter. Officially she denounces socialism. Certain men in the Anglican Communion have coquetted much with socialistic principles of late; so-called scientific socialism is preached freely and boldly from her pulpits. There is probably a larger proportion of active workers for social reform found within the Episcopalian fold than in all others combined. Laity and clergy alike who fear this sort of thing, naturally turn to the Roman Church for deliverance. The only rival of Rome, unless we take into account the so-called "Christian Scientists," is, strangely enough, in New England at least, the small Unitarian denomination. It is true that it has some strong and advanced social thinkers, but some rich men who are as yet untouched by the altruistic thought of the day find it easiest to be Romanist or Unitarian, if they are to be Christian at all. In the smaller body, one is obliged to touch elbows only with the prosperous few, free from uncomfortable contact with the poor; in the other, there is greater opportunity to stand socially apart and to remain distinct and superior. In the Roman Church, because of the greater numbers of the poor and the social conservatism of many priests, ready to receive gifts of the wealthy without question and to train an obedient working class, the tendency is to create an atmosphere more agreeable to the exclusively inclined. Of course the same tendencies are everywhere, but in these bodies they have seemed more marked.

DESIRE FOR FINAL AUTHORITY.

(8) Dissatisfaction with uncertainty and a common desire for a final authority have aided the cause of Rome. These ideas have a peculiar appeal to the mind of the man, high or low, who has grown weary trying to work out his own salvation in fear and trembling. He is not fond of fearing and trembling. Most of us have moments in which we would throw up the sponge, as it were, and gladly allow any authority to speak the last word. The glamor of Rome's imaginary peace arouses hope that she may have the authority she claims. "In the maelstrom of ever revolving change and movement, wherein modern society makes its primary boast," says Frederic Harrison in a recent book (*Realities and Ideals*, page 201), "the See of Rome does seem to many minds the one stable point, the only solid rock in the surge of waters. The strength of Rome lies in its immutable fixity in that which it regards as fundamental." Poor Newman surrendered to this claim. But may we not venture to say that this is hardly the highest type of mind?

Is one to be ashamed of a duty because it is hard? Or a Church because it is difficult? The Bishop of Los Angeles quotes a young man as complaining that the Episcopal Church is hard to remain in and hard to be content with, or to present to others. Be it so. The great question of life is not what is easy, but what is right. Dislike it as we may, the fact that continually stares one in the face as he proceeds through life is this: that the thing that is right is seldom so easy for human beings as the thing that is wrong. Prohibition seems an easy way to settle the liquor problem. It does not follow because it is easy and quick that it is also the best and wisest way. Many would prefer to stand with Archbishop Magee when he said, "Better England free than England sober," or with Frederic Harrison's declaration, "It is better to struggle, even feebly, against habits of self-indulgence than to become a total abstainer by the rules of the prison. . . . Moderation in enjoyment of life is a higher state than any penal abstinence."

We Churchmen are curiously disinclined to accept the theory of Prohibition. May this not be from the same impulse which makes us take issue with the compulsory methods of Rome? The Roman Church has a degree of liberality. She allows the multitude to work up a superstition or a practice until it becomes well-nigh universally accepted among her people, and then she steps in authoritatively and *officializes* it. Henceforth all struggle for more light on it is at an end; and this some call peace! Is it not rather the tyranny of majorities in the hands of a highly organized ring?

The truth is that the much maligned lack of definiteness and discipline in the Episcopal Church may be really scientific method. Prohibition in either religious or social and political matters is unscientific because it is against the usual laws of evolution. Rome forbids the scientific method in most if not all things. She is notably and innocently human in every act; so far so good. Enticing as it may be, it is ofttimes the humanity of the trusting barbarian or of the artless child. She encourages a kind of unreasoned and attractive mysticism, but it must be combined with unqualified submission to arbitrary authority. Her saints are made through rapture or by routine, not by struggle or by scientific principles of modern education. Protestantism in general is equally unscientific. It tends to believe in acquiring religion or the sense of salvation by revolutions or convulsions. The child, it seems to say, cannot be looked upon as a Christian until it has had an upheaval called conversion. While such methods are violent, they are also easy and quick, as the usual work of revivalists proves. Being easy and quick, they are not according to the ways of Him who made all things through slow processes and by painful effort. By good fortune, or the Providence of God, the Episcopal Church finds herself theoretically working nearer to the discovered laws of science than others have been. Let her then not be ashamed of her "hardness." Her doctrine of "daily increasing," is coming to its own, and will some day be received as wisest and best. That Churchman is in danger who looks on his Church as Newman did, as "a little Zoar, a place of refuge and temporary rest because of the steepness of the way." It is not a Zoar; it is the way itself, and though the way is steep and hard, it is sure, for it is God's way and it is the way of science. The Church Militant need never be afraid of warfare. Our way, with its hardships and its pitfalls, is not the popular way; but it may be the way of the unknown future as it has been the way of the striving past.

THE LONGING FOR UNITY.

(9) The seeming unity of Rome appeals to many. It is as a city that is built as at unity in itself. But all is not gold that glitters; neither is that unity which proceeds from silence or suppression. Bishop Grafton does well to remind us that our mistake may be an overzeal and desire for the reunion of Christendom. We do well to think of the ideal which Rome suggests. But is her assumed appearance of unity more than a stage deception, that must cause a cruel awakening to many who have walked dreamily and hopefully into her midst?

Until Rome is willing to make it an intelligent reality, it may be the duty of the Episcopal Church to march solitary and alone. Some have thought that the American nation could best serve the world by refraining for the time from international politics. Thus left free to work out her internal problems to a satisfactory conclusion, it would become a model for all other peoples. Ignored by Rome on the one side, enviously feared and mistrusted at times in her overtures to Protestants on the other side, this Church of ours may find that her chief work for years to come is to make her own temple a fit dwelling place for God's Holy Spirit, and thus teach others.

Meanwhile the "failure of Protestantism" must not be made too black, and the faults of Rome should not be too severely dealt with. Probably the simplest duty of all is the greatest. It is to create the desire for unity, a desire now too feeble. We need strive for no more than the desire: God will do the rest. If we can manage to stir up the longing for the Kingdom, the Kingdom will come.

DARWINISM: IN POLITICS AND IN RELIGION.

By Henry Jones Ford,
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XIII.—THE SURVIVAL OF THE FITTEST.

THERE is this much of truth in the cant phrase about the conflict of religion and science: reality and appearance are apt to be at variance; the truth contradicts the seeming fact. Probably there is no fact better attested by common sense than that the sun rises in the east every morning. The truth is that it does nothing of the kind, and the seeming fact is an appearance at variance with the reality. This variance, however, occasions no intellectual disturbance, not because the truth is generally understood, but because people accept it as a dogma supported by a consensus of authority to which by habit and education they defer. The consensus is not universal; tried by statistical tests it might appear to be restricted to particular areas of the world, and not general in those. I have seen literature put forth by what was designated as the Zetetic school of philosophy in which evidence of the earth's sphericity was criticised and brought into harmony with other evidence showing that the earth is flat. One now and then meets a rustic free-thinker who scoffs at orthodox scientific doctrine, because his common sense assures him that the sun moves while the earth stands still. But nevertheless the truth prevails in the movement of thought, because it is a dogma inculcated by instruction in the schools. It is a dogma verifiable by competent experts, but it is generally accepted on trust. Contrary opinion does not find conditions in which it can grow and propagate.

The principal difference between religious dogma and scientific dogma in these times is that the one lacks the consensus of authority which sustains the other. Scientific dogma would fare as badly as religious dogma if it reposed upon a purely rationalistic basis and obtained no acceptance save that allowed by private judgment. But the educational training provided in our schools takes no heed of the scruples of Zetetic philosophers or of rustic free-thinkers. In matters of scientific truth, clash between reason and dogma in the individual mind is avoided, despite the variance of reality and appearance. It is altogether different in matters of religious truth. There, for lack of an effective consensus of authority, the individual mind is abandoned to the clash. That in such conditions there should be a babel of opinion as to religious truth, together with a widespread rejection of religious dogma altogether, is just what, upon psychological grounds, might be expected. But it does not follow that religious truth may not receive assent as general as that which scientific truth now receives.

It does not come within the scope of these articles to consider the historic accidents which have destroyed consensus of authority in matters of religious truth. Those who think that this situation will be permanent make an assumption discredited both by historical evidence and by Darwinian theory. The notion that forms have reached their final type and that nothing remains to be done but to remove their blemishes, is an illusion which every age has experienced, but events have invariably dissipated it. It is historically evident that periods of exuviation recur at intervals, but although as compared with the duration of individual life they seem interminable, they are always limited in their duration. Sooner or later institutional order is reëstablished, authority is effectively asserted, and the individual is brought under discipline. As St. Augustine observed nearly fifteen centuries ago, "Errors teem at certain periods, but they are the occasion of a closer study of doctrine, and truths get better understanding and are proclaimed with more energy."

As matters stand, it is evident that there is great variety of religious belief and that further variation is taking place. From the standpoint of Darwinism, we have here a view of a struggle for existence from which a dominant type will eventually issue.

Darwin's phrase, "the struggle for existence," lends itself to misapprehension with unfortunate facility. It readily suggests the idea of painful individual struggle, and is, indeed, often discussed as if it implied a battle for food. But opulence may be more fatal to a species than scarcity, by giving luxuriance to individual life at the expense of the perpetuation of the species. As regards the human species, Darwin observes that "unfavorable physical conditions appear to have had but little effect." That the lower portion of the valley of the Euphrates is now desolate, whereas time was when it was as closely tilled and as densely populated as Holland, is due to moral and not to physical causes. Avoiding technical terms, the case is simply this: character counts for more than accidents of situation, and the growth and decay of nations can be construed only as moral vicissitudes.

Darwin himself recognized that Herbert Spencer, in coining the phrase "the survival of the fittest," gave better expression to his idea, which relates to the formation and perpetuation of species and is concerned with individuals only as incident thereof. In his famous Chapter III. of the *Origin of Species,* devoted to the "Struggle for Existence," Darwin remarks: "I should premise that I use this term in a large and metaphorical sense *including dependence of one being on another, and including (which is more important) not only the life of the individual but success in leaving progeny.*"

Thus Darwinism supplies us with a determinant as to the course of religious development. Despite the numerous varieties of religious belief now competing for existence on the soil of thought, there are grounds upon which we may state with entire confidence the conditions of permanence. Existing prevalence of any particular variety, or individual opulence in the units of any particular variety, may be transitory phenomena having little bearing upon future results. The fitness that survives is not fitness for individual enjoyment, but fitness for race endurance. The future belongs to that form which develops its individual life in subordination to the welfare of the species. The hive, the state, the Church that possesses this principle of efficiency, is assured of supremacy over all associations based on the principle of individual interest.

We have here a clue to the interpretation of history that is universal in its application, but we are now concerned only with its bearing on the future of religion. If the principle be admitted as sound, it follows that individual likes and dislikes, or the opinions of cultured persons, or the pretensions of *illuminati,* are all insignificant. The matter will be determined by actual conditions. And what are these conditions? There are those who regard religion as a humbug, which, as such, must be reckoned with, since this is a world of humbug, but which no sensible man will allow to interfere with his own pleasure. There are those with whom religion is a precept of individual culture leading to refinement of life. There are those who think that while this may do for the elite, it is dangerous to leave the common people without any positive religious belief, and that therefore it is the part of wisdom to practise respectful patronage of sacred traditions. The Epicureanism that aims at making life a private luxury, and also the prudence that would maintain religion as an aid to the police power, are both revolting to a class of generous minds that are an interesting product of a transition period. They have a large amount of sentimentality which they cherish as a substitute for dogma, without perceiving that it is a sediment left in their minds by the collapse of dogmatic system, and out of it they fashion vague ideals which they entitle social righteousness. The notion of duty to man is substituted for the notion of duty to God. The shifting of the point of view necessitates moral readjustments that are proceeding. The marriage relation is no longer a sacrament but a contract betweeen individuals, and hence is properly dissoluble at the pleasure and convenience of the parties to the contract. Old traditions still exercise their influence, but as they have been cut from their natural root, they are withering.

These individualistic groupings have this common motive of action: deduction of moral duty from considerations of individual benefit as determined by individual judgment. Along with them a principle of life is in operation, whose development is not primarily individualistic, but organic. It claims to be derived from supernatural revelation deposited in an institution of divine creation, to whose authority individual behavior should be and is subject. Honor and duty are construed as terms of individual obligation to which individual gratification is subordinate. Marriage is not a contract between individuals, but is a sacrament entered into by individuals, binding all their future conduct, whether the relation is for better or for worse as a means of individual gratification. Children are born to a fixed order, a permanent institutional status, exercising authority over individual impulse. The individual life is subordinated to the welfare of the community and is trained to its service. In the struggle for existence, organic efficiency is pitted against individualist sufficiency.

When the situation is candidly confronted, can there really be any doubt as to the outcome? In a brief time as history runs—say, a few centuries hence—influences whose operation is

now plainly manifest in vital statistics will have effected great transformations. The fatuity with which eminent exponents of literary culture ignore the signs of the times, in their complacent prognostications, is nothing new. In all ages, just such obtuseness has characterized literary culture, pursued as an art of personal refinement. On this point, Renan has gleams of critical discernment. He remarks: "It is by no means impossible that the world, tired out by the constant bankruptcy of liberalism, will once more become Christian." From the mere standpoint of natural science, it may be confidently declared that nothing is more certain. No creed or doctrine or system of ethical culture has made its appearance in centuries of experimentation that can compete with the Catholic faith in embodying the principle of perpetuity. It alone satisfies the conditions of ascendency stated by natural science—mutual dependence, corporate control, and success in leaving progeny. Despite all present adversity, the future belongs to it. That is sure. The way seems dark. Its experiences are likely to be severe. The event is certain.

There are unmistakable evidences that great social and political changes are impending throughout the world. Liberalism has run its course; its formulas are discredited by science, and are rejected by the masses of the people. Literature, long its zealous advocate, has turned against it. It is, however, a rule of history that a political movement retains its momentum long after it has lost its intellectual impulse, so it is not surprising that liberalism still abounds with fussy transactions. People are engaged in abolishing war by speeches and resolutions, and are planning the cure of vice and crime by poultices of philanthropic mush, while the ground is cracking under their feet. The international relations and the domestic politics of every country are exhibiting strains that must result in new settlements, reacting upon popular ideals and perhaps revolutionizing them. It is characteristic of the advent of a new era that the forces that produce it keep in the dark until their control is established. To take a modern instance, the rise of Prussia to the rank of a great power and the founding of the German Empire took the world by surprise. Napoleon III., then posing as the apostle of universal peace on the basis of European federation, counted so confidently upon the defeat of Prussia by Austria, that he based his diplomacy upon that expectation. These universal peace movements are apt to be the preludes to war periods, because of their propagation of illusions which nations embrace to their undoing.

The fictions of liberalism did their work in aiding Western civilization to cast off forms that had been outgrown. The regimentation and discipline by which the middle ages schooled humanity to orderly behaviour and efficient industry, had fulfilled their office, and the need of the age became an open field in which the indoctrinated capacity could expand. That great servant of the human will, the human intelligence, applied itself to the dissolution of authority whose restraint had become hurtful. It has accomplished vast changes in Church and State, the effects of which will be lasting. The transfer of politics from clerical to lay control is a progress in differentiation of social function, that will be in the end as beneficial to the Church as it has already been to the State. The great advances in technology that have been accomplished by surrendering the masses of the people to exploitation by private enterprise, have enlarged man's control over nature in a way that has inured to class advantage but which may be turned to the general advantage. The illusions of freedom that have facilitated the temporary substitution of contract for status, have faded. The masses at last recognize it as an arrangement by which the rich and powerful may make their own terms. The essence of the socialistic movement is an instinctive demand for a return to status, in which individual rights and duties shall be prescribed and enforced by authority. The movement lays upon authority obligations which can be sustained only by types possessing high organization and stern efficiency, so that it is safe to affirm that the movement will be accompanied by wreckage and shiftings of empire. But both by its successes and by its failures, socialism will tend to exalt the principle of collective authority as the basis of institutional order, and the results will be marked in ecclesiastical as in political forms. The fittest will survive.

A new era is making its advent. It portends a Catholic renaissance. "The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armor of light."

[The End.]

Department of Social Welfare

EDITED BY CLINTON ROGERS WOODRUFF

Correspondence for this department should be addressed to the editor at North American Building, Philadelphia

HENEY'S NOMINATION.

THE nomination of Francis J. Heney for the office of district attorney will give to the people of San Francisco an opportunity to show how they feel about the graft prosecutions. Some weeks ago the Colorado Springs *Gazette* (a carefully edited paper) put the San Francisco situation in this wise:

"San Francisco is asking this question: Shall graft prosecutions be continued until the last of the city's despoilers is either acquitted or behind jail bars, or shall they be stopped 'because they hurt business'? And even those who have been staunchest in support of the campaign for civic honesty are beginning to ask themselves whether they are not going too far for the sake merely of a principle, whether business is not really entitled to greater consideration than justice or morality. But it was certain to come to this; it was certain that the hue and cry would be raised, and that it would cause even the bravest spirits to stop and wonder.

"The question is not new. It is as old as history. Less than a decade ago the whole country was asking it. Would not Theodore Roosevelt's attacks on the trusts, the railroads, the insurance companies, the criminals in and out of public office who were stealing land—would not all this hurt business? Would not exposure of the slaughter house methods of the packers hurt the export trade in beef? to cite a specific case. It would—and it did; but President Roosevelt went right ahead. It took time for the public to realize fully that letting wrongs persist on the plea that disturbing conditions, however bad, demoralizes business, is simply putting off a day of reckoning that must come some time, and is the more to be dreaded the longer it is postponed."

The Heney nomination crystallizes in a single personality this whole problem, and the people of the country will watch the situation with keen interest to see what verdict is returned. Heney's methods may not be kid-gloved or diplomatic, but they seem to be justified by the methods of his opponents. He is not engaged in a parlor game; but in a frontier struggle against all that is worst and most repulsive in "high finance." Mr. Heney is not fighting against wealth or corporations as such, but against the abuses and the excesses which a certain class of business men have introduced for their own speedy enrichment. To quote Theodore Roosevelt, who is the chief protagonist of the cause to free legitimate business from the incubus of illegitimate methods:

"If business is hurt by the stern exposure of crookedness and the result of efforts to punish the crooked men, then business must be hurt, even though good men are involved in the hurting, until it so adjusts itself that it is possible to prosecute wrong-doing without stampeding the business community into a terror-struck defense of the wrong-doers and an angry assault upon those who have exposed them."

THE M'KEE'S ROCKS STRIKE.

The McKee's Rocks strike, with its trail of bloodshed and murder, was precipitated by the refusal of the president of the company to arbitrate the differences between the company and its employees, or even to consider a respectful statement from a committee of the strikers.

It should be unlawful for any corporation, enjoying special privileges by the grace of the state, to refuse to arbitrate any differences which may arise between itself and its employees and to refuse to consider the rights of the public. The old idea was that there were only two parties to every contract—in a labor contract the employer and employee. As a matter of fact, we have come to appreciate that the public is an unnamed party to every contract, and its interests must always be subserved. In many instances it is the last to be considered, but it should be the first.

The interests of the public at M'Kee's Rocks are obvious. In the first place, the conditions which have prevailed are a scandal to public morals, and their continuance unremedied will mean a festering sore on the body politic. In the second place, the company has shown itself utterly inadequate to manage its works during the continuance of its dispute with its employees. It can conduct them only by the aid and intervention of the strong arm of the state. The time may not yet have arrived

in this country for compulsory arbitration, such as prevails in the Australian colonies, but the time certainly has arrived when it ought to be a misdemeanor for any corporation, or large employer of labor (although practically none others employ large numbers of men except corporations), to refuse to treat with its employees through committees, or to refuse to submit its case to some form of arbitration.

THE EMPLOYMENT OF CONVICTS.

To solve the always difficult problem of employing the convict without having him become a competitor of honest labor is a hard task. Minnesota, however, has been most fortunate in hitting upon the manufacture of binding twine as a happy solution, since by its production two objects are attained—the employment of convicts, and the prevention of extortionate prices on a product used by farmers generally. According to the Minneapolis *Journal,* it chanced that no twine was made in Minnesota, and that a trust was exploiting that territory. The experiment has been so successful as to arrest the attention of penologists everywhere. It has produced in the last two years a net profit to the state of $306,729, although the state does not aim to make any large profit. Warden Wolfer recently reported that the prison "could now pay back to the state all the money it has ever appropriated for the twine plant and still have an undivided profit remaining in the state treasury of $1,247,702."

Texas is arranging to try a somewhat similar experiment by manufacturing cotton goods, but the Boston *Transcript* doubts whether the enterprise will turn out especially profitable, since "not much textile skill has developed in Texas, and most of the convicts are negroes better adapted to outdoor operations than to mechanical industries."

PLAYGROUNDS AND SMALL GAMES.

Dr. Gulick, the President of the Playground Association of America, has suffered from serious misrepresentation at the hands of certain newspapers, in connection with his address at the Denver meetings of the National Education Association on the question of the educational value of certain games. The editor of this Department wrote to him about the statements in circulation attributed to him, and here is the clear and satisfactory reply:

"Thank you for giving me the opportunity of telling you what I really did say about craps.

"After showing how difficult it is to find games suited to the congested conditions of the city, I said that the game of craps would be admirable, were it not for the fact that it is ruinous to the moral nature and worthless so far as physical training is concerned. I spoke of the fact that it is a quiet game, that it can be played in a limited area, that in playing the small boy is not handicapped as compared with the large boy, etc. I dilated upon the necessity for the development of games and plays that would be useful morally and socially, and which would thus gradually displace those that are character-destroying, as is craps."

PREPARING CLERGY FOR SOCIAL SERVICE.

In a recent discussion on the preparation of the clergy for social service the *Outlook* strongly urges that the theological seminaries should put their students through as systematic practical training as the medical schools put their students by means of laboratories and clinics. "It should be as much of an anarchronism for a theological seminary to be without its affiliated settlements and churches and philanthropies and the like as it is for a medical school to be without affiliated hospitals and dispensaries. Here, for instance, is the National Vacation Bible School committee pleading with the seminaries to send them students as teachers. It ought to be in the position of turning students away. Here are scores of settlements; here is the Institute for Social Service; here are the National Civic Federation, the Associated Charities, the Young Men's Christian Association, the National Municipal League, the newly formed Commission on the Church and Social Service of the Federal Council of Churches. All of these, and many others, ought to be embarrassed by applicants sent by the seminaries that they may get experience through a freely offered service."

SOCIAL SERVICE IN CALIFORNIA.

The Social Service report over-shadowed everything else in the last California diocesan convention. So enthusiastic was the reception accorded by the audience which was gathered in Trinity Church that the Bishop was obliged to call the meeting to order and remind those present that they were in a sacred edifice. The report, which we hope to notice at length in a later issue, has attracted most favorable notice, and the committee is regarded as the most efficient organization of religious workers in its particular community. It has undertaken through its publicity section to encourage the formation of study classes throughout the whole Eighth Department, with the *Pacific Churchman* as a means of local communication. The students of the Church Divinity School will also be assisted to begin the study of social questions when the new term begins.

ENGLAND'S WAR BUDGET.

In presenting the present budget, Chancellor Lloyd-George declared it to be a war budget, a war against the land privilege and monopoly. "It is a budget for waging implacable warfare against poverty; and I cannot help hoping and believing before this generation has passed away we shall have made a great advance toward the good time when poverty, with the wretchedness and squalor and human degradation which always follow in its camp, will be as remote from the people of this country as the wolves which once infested its forests."

As one American paper points out, these might have been the words of Henry George, rather than those of the chancellor of the British Empire.

INDETERMINATE SENTENCES.

The indeterminate sentence plan embodies as one of its basic principles that the individual offender, and not the crime, shall finally determine the length of confinement or detention that is necessary to reform him. This is the opinion of the California branch of the Prison Reform League and of advanced penologists generally.

The principles involved in the indeterminate sentence and the parole system are logically one and the same, and are inseparable. "Probation or parole cannot be scientifically applied to the convicted person, except through the indeterminate sentence," is the thoughtfully expressed judgment of the same authority.

THE RECALL.

The "recall" is coming more generally into favor. By its provisions a dissatisfied community may withdraw or recall an officer and substitute someone else in his place and stead. Los Angeles, Cal., has tried it; Spokane, Wash., and Haverhill, Mass., are about to try it, and Tacoma, Wash., is to incorporate it in its new charter, as Colorado Springs already has done. Some time, however, it will be used to withdraw an honest official who has done his duty in face of a mistaken adverse sentiment, and then there will be some question as to its efficacy.

BAPTISTS AND SOCIAL REFORM.

The Baptists have organized a strong commission on Social Service, which has begun the publication of an important and suggestive series of pamphlets. *Ethical and Religious Significance of the State* and *A Reasonable Social Policy for Christian People* are the attractive titles of two of the recent numbers of the series. Professor Francis A. Peabody of Harvard is preparing one of the series, as is the editor of this Department; the Society not having confined itself to the Baptist denomination in its search for authors.

THE GROWTH OF THE NATIONAL MUNICIPAL LEAGUE.

At the 1907 meeting of the National Municipal League held in Providence, 135 affiliated organizations were reported, with an enrolled membership of 111,752 (with 35 organizations to be heard from). On October 24, 1908, there were 154 organizations affiliated with the League, with an enrolled membership of 146,187 (with 30 organizations to be heard from). On April 1, 1909, there were 168 organizations affiliated with the League, with an enrolled membership of 162,473, with 13 organizations not reporting.

"THE CHURCH AND SOCIAL REFORM."

The Survey is publishing a series of articles on "The Church and Social Reform." The first article appeared in the issue for August 7th. It was from the pen of Dr. Jeffrey R. Brackett, director of the Boston School for Social Workers. It did not display, however, a very wide knowledge of what the Episcopal Church is doing along social lines, mentioning only the New York Diocesan Commission on social service.

Helps on the

Sunday School Lessons

JOINT DIOCESAN SERIES

SUBJECT.—*Old Testament History, from Joshua to the Death of King Saul*

BY THE REV. ELMER E. LOFSTROM

RUTH'S WISE CHOICE.

FOR THE FOURTEENTH SUNDAY AFTER TRINITY.

Catechism: XI. Duty Towards Thy Neighbor. Text: Ruth 2:12. Scripture: Ruth 1:44-22.

THE book of Ruth is a unit and must be studied as such by the teacher who would understand the lesson. It will amply repay study, both by reason of its beauty from a literary point of view, and from the lessons which it teaches.

The story of Ruth falls in the time of the Judges, and gives us the picture of those troublous times from another point of view than that of the book of Judges. We are made to realize what raids like those of the Midianites and Philistines meant to individuals and families. At the same time, because the tribulations which came upon the people were the result of their own unfaithfulness, the remedy was not in fleeing the land—and at that time leaving the land meant leaving also the God of the land—but in a return to their duty to and trust in God. This is illustrated by the misfortunes which befell Elimelech and his family when they left the home-land by reason of the famine. That the men of this particular family held their religion rather lightly is evidenced by the fact that the father left the land of Israel where He could worship God; and that the sons married women of Moab, contrary to the law of Moses (Deut. 7:3). The move was a disastrous one, and instead of enjoying the prosperity of the alien country to which they went, God's hand was laid upon them in chastisement. The three men died, and Naomi was left with her Moabitish daughters-in-law. That to have stayed in Israel would not have meant starvation is indicated by the prosperity of their kinsman Boaz, who had remained.

This same idea runs through the whole book, and may be said to be the theme, or *motif*, upon which it is constructed. When Naomi returned to the land and the God of Israel, her fortunes change, and the daughter-in-law who came with her proves to her "better than seven sons" (4:14, 15).

The same moral is reinforced by the experience of Ruth. She was a stranger and a foreigner. The men of her country were not permitted to become naturalized citizens of Israel under ten generations, although Egyptians might become so in three (Deut. 23:3-8). From what she had seen of Naomi, she was won to her religion and gave up Chemosh and the abominations practised in Moab under the name of religion, to go with Naomi to serve the God of Israel. Her faith was rewarded and she, a stranger, came into what was to be the royal line, and was in fact the great-grandmother of King David. She is one of the four women mentioned in the genealogy of the Saviour as given by St. Matthew. The other three names are of women who were sinners (Tamar, Rahab, and Bathsheba). Their names show that Jesus is akin to sinners. The name of Ruth shows that He is a Brother to the Gentile and the alien.

The moral truth enshrined in the Book of Ruth is not confined to that by-gone day. In the days when the government was a theocracy, the land of Israel was equivalent to the Church of God. For "the land of Israel" substitute "the Church of Jesus Christ" and you have the truth brought down to our own time. Instead of temporal blessings, however, we look for and expect spiritual ones. Since the Church is the Divine institution through which the means of grace may be reached, there is nothing which will excuse neglect of her. We simply cut ourselves off from God's appointed way of receiving spiritual blessings when we neglect our duty to the Church. We may have trials and tribulations in the Church, but we will be in the way of receiving spiritual blessings; whereas outside of her we may indeed prosper in a worldly way, but we have no right to expect the blessings which God has promised upon obedience.

The passage appointed for special study has some lessons of its own. It was God's real care for the family which sent it back from Moab. Had they prospered there, they might have become entirely cut off from the chosen people. God cares for individuals and families. He sends us what is best for us. We should believe this and trust Him, even when from an earthly point of view it is trouble that He sends. We can only grow in grace as we hold fast to our love of God under all circumstances. For that is the condition upon which all things can be made to work together for good.

The two daughters-in-law accompanied Naomi to the border of the country. Such was, and still is, the custom in many Oriental countries. When a friend comes to visit them they go a long way to meet him and escort him to their homes. When he leaves, they go with him as far as possible. This explains why Naomi let them go as far as she did, and then expected them to go back.

The law of Israel (Deut. 25:5) and the custom of other Oriental countries required that the brother or nearest of kin, the *goel,* as we learned in a previous lesson, should marry a widow who was left childless. This explains Naomi's words in verse 11, and the later incidents between Ruth and Boaz.

Ruth's decision was a fixed and deliberate one. She gave up not only her country, but her religion as well. Why? Clearly because she had been completely won by the character of Naomi. The life of the older woman had preached a convincing sermon. The faith and faithfulness of Ruth are so beautifully set forth that doubtless most people remember best that incident of the Book of Ruth. We have a right to ask ourselves, if we have been drawn by the beauty of the story, How does my own life preach? Would anyone be won to the faith of my Master by what they see in my life?

Correspondence

All communications published under this head must be signed by the actual name of the writer. This rule will invariably be adhered to. The Editor is not responsible for the opinions expressed, but yet reserves the right to exercise discretion as to what letters shall be published.

SWEDISH ORDERS.

To the Editor of The Living Church:

I SHOULD like to add to my previous communications on Swedish Orders one or two further remarks. We admit, when other things are satisfactory, Roman and Greek priests to the exercise of their priesthood in our communion; we have no doubt about their orders. But our belief in their orders rests only upon a very high degree of probability. Any actual evidence of the clear succession of the episcopate in, for example, Russia, is inaccessible to most of us. It by no means follows that there is none. But owing to the tyranny of the civil power over the Church in Russia, it is not inconceivable that the high hand of despotic government may have commanded and carried through uncanonical ordinations, just as, in the special case I mentioned in Upsala, *circum* 1792, high-handed absolutism authorized one person, not a Bishop, to ordain, quite in defiance of the *Kyrkolag*.

But in practice we should, in the case of a Russian priest offering for our service, pay no attention whatever to any remote possibility of defect, because we have a high degree of probability before us that there has been no defect, or no such defect as could not easily be cured by means and acts well known to those who have illustrated the apostolic succession. The probabilities are all on the side of the succession continuing when once begun, unless very clear facts can be brought to negative it. And therefore this is a case where we may well quote our Butler, the greatest in some respects of our apologists: "Probability is the guide of life." Were the case for Swedish Orders not fully so good as it is, this rule would still apply for the licensing of the semi-occasional applicant for special settlement in our communion. We cannot afford to make one rule for evidences, and then, when it comes to ordination, demand a certainty which is really unreasonable.

I have given the line of succession in the Swedish Church, and I was asked, as an illustration of what questions may arise, whether I could furnish documentary evidence that Petrus Benedicti of Lincöping was the actual consecrator of Olaus Martini on August 16, 1601. I was obliged to answer that I could give documentary evidence of the consecration but not the name of the consecrator. I may find the name of the con-

secrator in the sermon of J. Raumannus, which states the fact, Olaus Martini's funeral sermon. But I have not that sermon, only quotations from it in my library. I put down Petrus Benedicti as consecrator because it was his business to consecrate, and because I know that he did consecrate the previous Archbishop, his name being preserved with those of his assistants in documents in my possession.

Only the most unavoidable circumstances would have allowed of any one else. As, for instance, at the consecration of Abrahamus Angermannus by Petrus Benedicti, the name of the second consecrator is not that of the one whose right it was to act. How is this explained? Easily. The Bishop of Skara had begged to be excused from attendance because he was very old, unwell, and a good deal scared. He felt that the atmosphere of Upsala was unwholesome for him on account of his championship of King John's Liturgy, which was rejected at this Upsala möte.

Consequently his place is taken by the next man in order. Every time you do get names, therefore, you get the expected one or the reason why someone else acts. Every research, therefore, although no full researches have yet been made about unquestioned consecrations, reveals the reasonableness of the maxim, "Probability is the guide of life." I have no record of any consecration further back in the line of precedence than Wexiö once, and Strengnäs once. Neither of these affects the line, and neither can be substantiated from registers on account of the burning of the registers of Wexiö and Strengnäs. But I believe all the other registers can be had, and it is my hope to see them all. Those affecting archiepiscopal consecrations will be all at Upsala, except those who were consecrated to some other see first, in a vacancy at Upsala. Truly yours,

Marquette, August 24, 1909. G. MOTT WILLIAMS.

POSTURES OF THE PEOPLE.

To the Editor of The Living Church:

I AM indebted to Father Burnett for an answer to my question of last week, in regard to the matter of standing during the Psalms. Gavantus is the authority for *standing,* and the exact reference is given. I am glad to know that there is good authority for the custom of standing; and also that it is the "preferred custom to-day among those who hold most closely with the best of ancient traditions." Sincerely yours,

Chicago, August 24, 1909. EDGAR MORRIS THOMPSON.

CONFORMITY TO LOCAL CUSTOMS.

To the Editor of The Living Church:

AMONG your answers to questions asked by correspondents, I find this statement; that, "A visiting Churchman should conform to local customs in any church in anything not involving a violation of principle. Thus, Catholic Churchmen should avoid unaccustomed gestures of reverence in Protestant churches, and Protestant Churchmen should conform to local practices in more advanced churches."

Now in many churches the canonical bowing of the head as one passes the altar, and crossing one's self, are unaccustomed gestures of reverence, and in some churches even the bowing of the head at the mention of the most holy name of Jesus is considered an unwelcome innovation; yet you say that Catholics should conform to local customs, or as you might better have put it, lack of such customs as promote reverence.

As good Catholics will not go beyond strictly keeping to sacred principles, I fail to see the point in your statement; it is quite different in tone than one of your excellent editorials published quite recently, on the lack of proper manners in a good many of our Episcopal churches. Sincerely yours,

Berkeley, Cal., Aug. 21, 1907. W. LYNN MCCRACKIN.

THE DECREE OF THE ROMAN BIBLICAL COMMISSION.

To the Editor of The Living Church:

IN your issue of August 21st, you base an editorial, "A Roman Dilemma," upon the decisions rendered by the Biblical Commission appointed to pronounce upon the authority of science to determine the validity and authority of the first three chapters of Genesis. It seems to me that the Commission has pronounced well and bravely. Setting aside the form of words employed, and which may sound to Protestant ears somewhat arrogant and ultra-positive, it does not seem to me that you are quite fair in making the Roman decision upon this great question of Biblical interpretation an occasion for intimating that the Roman Church has put itself in a dilemma.

The Commission has acted bravely, in my opinion; it has dared to meet the attacks upon old ways of biblical exegesis.

Higher Criticism with its theories, and certain branches of physical science with their theories, have done more than merely to have thrown doubt upon old readings and traditions; they have disturbed fundamental postulates of the Christian religion, for many of our Christian dogmas are so closely related to the history of man as given in the earlier chapters of Genesis, that if the theories of present-day science are entertained or even half way accepted, we may as well make up our minds that we have nothing to gain by holding fast to the faith once delivered to the saints, and that those "competent scholars and devout Christians" whom you mention as between Scylla and Charybdis, will come out in the open and declare themselves as fully "persuaded" not "to be Christians."

May I ask, do you not really believe that they are on the other side already? You seem to hold to a doctrine of expediency, one which counsels abject silence. Is this courageous? Is this the way to meet a foe? Are you really an admirer of the Fabian policy?

You think it an unwise thing to mark the inscriptions upon the standards of the enemy, and enemy truly is the movement away from orthodox exegesis. For one thing, Mr. Editor, if Higher Criticism is right, then we must give up even those fundamentals which you say we possess as Catholic heritage, and to be found pure in our branch of the Church; fundamentals that we may lean upon amidst all the upheavals of discussion. I mean the Incarnation, and the sacraments which flow from this doctrine. Are you sure that you are quite right in saying, "Churchmen can afford to leave time with its riper knowledge to solve the questions which arise as to the adjustment between natural science and Holy Scripture. Such adjustment has nothing to do with our faith"?

To me it has everything to do with our faith.

We base our religious beliefs upon revelation, not merely upon the reasonings of men; we apply reason only as one factor in the acceptance of the Being, the Will, and the Mind of God as given us in His revelations through Jesus Christ His Son, and in the written word as contained both in the New and Old Testaments. Doubt the old, accepted reading, then we doubt God's will and methods of communicating with His children, we lose our anchorage, we are tossed about upon the waves of chaos; we must even give up our precious heritage of faith in the Incarnation and the sacraments of the Church, which were given as means for our salvation. You may say that we can hold to these doctrines independently of the Bible, upon the authority of the traditions of the Church. I answer that tradition alone cannot prove; it must have the collateral testimony of Holy Scripture; for our article says: "Holy Scripture containeth all things necessary to salvation." Could St. Paul have been mistaken when he testified to the real entity of Adam and his connection with the whole race: "For as in Adam all die, even so in Christ shall all be made alive"? If I remember rightly, THE LIVING CHURCH was not backward in the matter of the Crapsey heresy; it has always stood strongly for immediate action when heresy arose within our own branch of the Church. Why now this pleading for "hastening slowly"? Is it because another branch of the Church has hastened officially to the front in defence of the authority and sufficiency of Scripture?

I am not writing as general advocate for the Roman Church. In some things she "hath erred," and because of these errors, I left that fold; one in which I was born and reared, and which I left only after many a day. "Rome hath erred," but not in this defence of the traditionary theory of biblical exegesis.

(REV.) C. H. BEAULIEU.

EMERSON'S definition of a great man is one "who, in the midst of the crowd, can maintain, with perfect sweetness, the independence of solitude." It is easy to think our own thoughts and preserve our integrity in solitude. It is comparatively easy anywhere to do right in a harsh, domineering spirit which will make righteousness hateful to all who come in close contact with us. But to do always the right thing "with perfect sweetness"—that is indeed greatness more than royal.—*Selected.*

SUCCESS is generally due to holding on, and failure to letting go.

LITERARY

CHRISTIAN SCIENCE, PSYCHOTHERAPY, ETC.

Christian Science in the Light of Holy Scripture. By I. M. Haldeman, author of *How to Study the Bible*, etc. New York: Fleming H. Revell Co. 1909. Price, $1.50 net.

The Faith and Works of Christian Science. By the Writer of *Confessio Medici.* New York: The Macmillan Co. 1909. Price, $1.25 net.

The High-Tide of Anti-Medical Religion. By J. H. Fisher. Privately printed. Paper covers, 91 pages. No date or price.

The purpose of Mr. Haldeman's book is not to display the illogical absurdities of Christian Science, but to show that it is not Christian at all, but distinctly anti-Christian; that although it comes in the name of Christ, quotes the Bible, and professes to be the Faith once delivered to the saints, nevertheless it is a denial of Christ, a repudiation of every fundamental statement of Holy Scripture, and the subtle and malicious enemy of everything that is dear to Christians. The method of the writer is to contrast quotations from Mrs. Eddy's writings with passages from the Bible, and to show that they are absolutely contradictory, so that if one system be true the other must be false. This he does at great length and with complete success. The twenty chapters of the book are devoted to the Christian Science teachings regarding matter, sin and death, woman and marriage, God and Christ, and Christian doctrine and practice. The book is an appalling disclosure of the true nature of this dreadful heresy, which destroys both soul and body, and it brings the reader face to face with the fact that Christian Science so called, and Christianity, are absolutely and irreconcilably opposed each to the other.

The writer of *The Faith and Works of Christian Science* approaches the subject from the point of view of a Christian physician and a philosophic observer of life. He shows the contradictions and absurdities of the system; that, in addition to all else that it is, it is a stultification of the intellect. He then cites from the *Christian Science Sentinel* two hundred testimonies of healing, and comments upon them. The result is one of the most effective arguments ever produced against this astounding tissue of heresy and quackery. To the common sense reader it is convincing and unanswerable, but alas! common sense is by no means common, and such exposures as this will have little influence upon the multitudes who have surrendered themselves to this strong delusion; yet it may dissuade some who are hovering on the brink from taking the plunge.

It is not altogether easy to say what Mr. Fisher's pamphlet is all about. It has neither preface, chapter divisions or headings, table of contents nor index. It is written in an obscure style and overloaded with scientific technicalities. It appears, however, to be a sincere attempt to show the logical and scientific errors of Eddyism and kindred systems.

The Power of Self-Suggestion. By the Rev. Samuel McComb, D.D., Associate Director of the Emmanuel Movement. New York: Moffit, Yard & Co. 1909. Pp. 49.

Two new publications have just come to us, both of which are expositions of the so-called "Emmanuel Movement." Dr. McComb, in his essay, *The Power of Self-Suggestion*, gives, as few men are qualified to do, both the theoretical and practical working of auto-suggestion. While profound in its implications, this short exposition of one of the great bases of psychotherapy may be read by the layman with ease and profit. This volume would serve as an excellent preface to a whole realm of further reading, as a sound basis of that increasingly large body of literature on "worry" and "self-suggestion," with which the book shops are becoming daily more full.

The Emmanuel Movement in a New England Town. By Lyman P. Powell, Northampton, Mass. New York: G. P. Putnam's Sons. 1909. Pp. 194.

The Emmanuel Movement in a New England Town is the title of the Rev. Lyman P. Powell's new book on Psychotherapy. Mr. Powell has for some years been a writer along these lines, but in this volume he applies the general principle to a practical situation. He says: "The Emmanuel movement has not come to challenge any claim to which medicine has a clear title. It has a purpose more beneficent, to pool the resources of religion and medicine, to pair the minister and the doctor in the service of those whose ills are of the mind and soul as well as body, and to bring to an end that hostility to medicine which is too manifest on every side." But over and above the advantages of this type of healing, Mr. Powell's book is timely in that he faces the problem of whether an ordinary parish priest can undertake an Emmanuel clinic. The reader will find how a large clinic and an active parish were managed in conjunction without doing damage either by slight or undue emphasis to the latter.

While much throughout this volume is stimulating, we find nothing more so than a passage in the notes. Many unskilled thinkers on psychotherapy are at a loss how to practise self-suggestion or how to formulate a suggestion given to another. Every clergyman no doubt daily practises suggestion among his people, but often this is fretted by an unduly hortatory bias. The reader of this book (page 170) will find a detailed description of how to phrase a suggestion, and we do not doubt but that parochial clergy and other workers will profit by a perusal of the book.

The Philosophy of Self-Help. An Application of Practical Psychology to Daily Life. By Stanton Davis Kirkham. New York: G. P. Putnam's Sons. 1909. Price, $1.25 net.

Auto-Suggestion is the means of self help with which the present volume is concerned. "The mind, constantly active, is generating force, which, uncontrolled or misdirected, works harm as readily and as obviously as any other force ignorantly handled. Systematically and wisely directed, it is a power for good at the disposal of every man, by which he may increase his efficiency and his happiness and may assist others to do so for themselves." This, in brief, is the idea underlying the treatise.

In its application to character and poise, health and disease, the author is sensible and practical, and his book is distinguished from a multitude of others which deal with the same subject by its wholesomeness and its freedom from fantastic and extravagant ideas.

SOCIAL AND POLITICAL.

"THE PASSING OF THE TARIFF" is the title of a new volume by Raymond L. Bridgman [Sherman French & Co., Boston, price $1.20 net] intended not to describe the passage of a tariff bill by Congress (apparently that would be an interminable task!), but to show how, in the author's view, the protection idea is breaking down and passing, and how the cause of free trade is advancing. Certainly Mr. Bridgman's point of view is not that of the United States Senate and Congress, where nearly every member, irrespective of his party affiliation, believes in, or at least votes for, protective duties on the products of his home district; nor that of Great Britain, where a strong party in favor of protective duties is rapidly extending its influence; nor yet that of Germany, which has become one of the greatest of protective centers.

The author declares that the purpose of his book is not to set forth anew the old principles of free trade, but to show that strong forces are acting to destroy the tariff system completely and "to encourage those who are fighting for the removal of artificial obstructions to trade and prosperity." This may be Mr. Bridgman's purpose, but he pursues the old methods. For instance he declares that "Affirmation is made here that the tariff is wrong financially, industrially, and commercially, and therefore that it is inconsistent with true religion—using the word in a sense broad enough to include all moral and religious truth, no matter with what system of religion it is identified. Being irreligious, therefore, it must be wrong in every other aspect, must be destructive of rights and property, and is to be opposed as long as a vestige remains."

This, we think, may be taken as a fair sample of the argument employed. Those who want a book based on such arguments will find in this one just what they want; but to the serious student of economics and world politics it has but little that is new to offer.

There can be no serious disposition to question the statement that the progress toward the realization of the ideal of a more complete organization of the world on the basis of brotherhood is likely in time to affect the ideas of the various nations in the matter of trade. The present prospects, however, are that the great empires of America, Greater Britain, and Germany, and the other world powers are likely to have their hands full to overflowing in developing their internal resources and amalgamating the heterogenous elements of their populations. They will have to solve many an internal or intensive problem before they can devote their attention to overcoming the differences between static and dynamic communities in the organization of the world on a free trade basis.

As a contribution to the movement for free trade, Henry Holt & Co., New York, have republished David Starr Jordan's *The Fate of Iciodorum; Being the Story of a City Made Rich by Taxation.* This little story was originally published in the *Popular Science Monthly* in August, 1888. (90 cents).

I.—*Socialism and the Family.* II.—*This Misery of Boots.* By H. G. Wells. Boston: The Ball Publishing Company. 1908. Each, 50 cents net.

In these two little books Mr. H. G. Wells, the well known English author, treats of certain aspects of Socialism, which he defines as "a slowly elaborating conception of a sane and organized state and moral culture to replace our present chaotic way of living; a plan for the reconstruction of human life, for the replacement of disorder by order, for the making of a state in which mankind shall live bravely and beautifully beyond our present imagining." Few living writers have a saner conception of this great problem than Mr. Wells, and none has written of it more convincingly. The fact that most people have to wear dear and shoddy and ill-made boots accounts for the quaint title of the second essay, and the author shows how, under right and sensible economic conditions, this, along with other common discomforts and privations, might be remedied.

MISCELLANEOUS.

New Italy. By Augusta Hale Gifford. Boston: Lothrop, Lee & Shepard Co. 1909. Price, $1.20 net.

It is dismal to think of the hosts of tourists who visit Italy with hardly a notion of the historical meaning of the relics they survey. That English lady was scarcely exceptional who informed us that the Florentine Hotel, in which she lodged, had been the family palace of St. Catherine of Siena, whence she started to meet the Pope and Napoleon at Fontainebleau. There are, indeed, many good guide-books and histories; but we have desired a simple yet accurate general history of the country, which would enable its reader to visit the peninsula with intelligence.

Such a book Mrs. Gifford has attempted to produce, but we are sorry that we cannot congratulate her on success. The task is perhaps impossible. It requires familiarity with archæology and the history of twenty-five centuries, some acquaintance with theology and art, and a power of disentangling the intricate relations of innumerable states among themselves and with the rest of the world; and the writer must have a genius for selecting details and presenting them in an intelligible form in a volume of moderate size. Mrs. Gifford is perhaps well advised in omitting all before the sixth century; though why she should start with Theodoric is puzzling, as the Gothic ruler was eminently an episode, and no later growth dates from him. A lack of power to detect the principles which underlay the contests of the middle ages makes her pages incoherent. Perhaps the printer might have helped to make the story plainer by setting in each paragraph the name of the state with which it is connected in conspicuous type. As it is, the impression we derive is that of a note-book with newspaper-cuttings. The maze is hardly more penetrable when we come to the Renaissance; but what can we say of a book on Italy which tells no more of St. Francis than that Innocent III. "encouraged the Franciscan and Dominican friars for the purpose of stifling the spirit of enquiry among the people" (p. 31)? There is not a word about St. Thomas and St. Bonaventura and the scholastic philosophy; nor are we told of the Pisan revival of architecture and sculpture, or of Arnolfo, or of the early Florentine painters, or their Sienese rivals. Lorenzo de'Medici is coupled with Galeazzo Visconti as a terrorist (p. 63); and Lucrezia Borgia is unhesitatingly branded with her father and her brother. Carelessness of spelling is a minor but provoking fault; we have "Theodorich," "Helene"—neither Italian nor English nor French—as the name of the present Queen of Italy; together with the un-Italian diphthong in "Gæta," and the no less foreign "th" and "ph" in "Mathilda" and Alphonso."

The later pages, giving the history of the unification of Italy, are less inaccurate but hardly less incoherent; and when space was so valuable that Giotto could only be named, we are annoyed by the dedication of several lines to the diet of the present king in his boyhood (p. 290). We confess a feeling of exasperation when on the page which contains the portrait of Dante we find also a likeness of—d'Annunzio!

HERBERT H. JEAFFRESON.

IT IS A pleasure to direct attention to *Everyman's History of the English Church*, by Percy Dearmer, M.A. With over 100 illustrations (A. R. Mowbray & Co., London). We were obliged quite recently to recommend a correspondent to use, for a popular class history in small compass, a book that we felt to be rather out of date, but for which there was no recent substitute. This book by Mr. Dearmer supplies the need. In a small and inexpensive manual, with pictures on almost every page, the history of the English Church is succinctly told. There is, of course, little elaboration, but one feels that there is accuracy. The book is by far the best short and popular history of the English Church with which we are familiar. Moreover the perspective, in the amount of space devoted to specific periods, is a true one, not distorting the history by laying stress on, for instance, the sixteenth century beyond other periods. The cuts, too, are good, and really illustrate the narrative. Some of these illustrations were drawn for the Pageant of last spring, and some especially for the book. They are not merely haphazard buildings or places.

The American agents for the book are THE YOUNG CHURCHMAN Co., Milwaukee. Prices: illuminated boards, 50 cts. net; illuminated cloth, 75 cts. net; cloth, gilt, $1.00 net. Postage 8 cts.

A SYSTEM that has proven very useful in Sunday schools is *The Stamp System* for Church and Sunday school attendance. The stamps used vary with the Church's seasons and are to be affixed in an individual album, which each child in the Sunday school is to have. These albums are of two sorts, described as *The Eldermote Album* and *The Childermote Album*. There is a magazine of Sunday school helps published also, as an accompaniment to the system, named *The Eldermote Review*. In addition to these are various smaller utilities, constituting in all a system of considerable elaboration, which is well worth investigation, and can be more easily understood by means of a sample set of supplies or trial outfit. Information concerning the *Stamp System* may be obtained from the Rev. H. Wilson, 945 Palm Avenue, South Pasadena, Cal., or from the Rev. Francis Beal, 107 Crest Avenue, Beachmont, Boston, Mass., who are American representatives; the supplies being made in England.

THE HEART'S REST.

"Thou madest us for Thyself, and our heart is restless until it repose in Thee."—St. Augustine.

Thou madest us for Thee, dear Lord,
And we must restless be
Until our hearts, by grace restored,
Find true repose in Thee.

Thou art the Source whence peace doth flow,
The Lamp that lights our way,
Our Comfort in the midst of woe,
Our Strength from day to day.

Thy tender love embraces all
Within its boundless tide;
To those who for Thy mercy call
Thine arms are open wide.

When we in paths of sin have strayed
Thy voice still bids us come
And seek the holy joys displayed
Within our Father's home.

Thy love exceeds all earthly love,
Thy joy all joys excel
Thy brightness, shining from above,
All darkness doth expel.

O great Creator, Lord Divine,
Thy love to us disclose,
That our poor hearts may turn to Thine
And find therein repose.

WILLIAM EDGAR ENMAN.

THE BISHOP'S CONFESSIONAL.

BY KATE WOODWARD NOBLE.

THE Bishop sat in his study with a pile of letters before him. As he read one letter after another his face changed from grave to gay; from perplexity to amusement. It was a long time before the last was taken from its envelope and carefully perused. But all were finally done, and the Bishop leaned back in his chair with a sigh of relief.

The letters were replies to those which he had sent out to a number of parishes in his large diocese. In these parishes were congregations and clergy who were at variance, and whose difficulties, if not settled within a short time, would be apt to become public property and bring upon the Church at large, scandal and misapprehension. The Bishop had patiently investigated these difficulties; making inquiries concerning them from the most disinterested and trustworthy persons he could find, and endeavoring to decide the merits of each case impartially. Some of the difficulties he had succeeded in smoothing away. In some parishes a judicious transfer of misfit clergy to other and more congenial fields had been brought about in a quiet way. Stern rebuke and authoritative counsel had done their work elsewhere, for clergy or for people. But some cases were still in abeyance, and it was upon these that the Bishop now concentrated his thought.

Selecting a small bunch of letters from the pile and placing them in the drawer of his library table, he touched the bell for his secretary, dictated replies to the others, and turned to his other duties of the day. It was not until evening that he took the selected letters from the drawer, read them over carefully, and sat for some time, deep in thought. At last he exclaimed:

"I have it! I will establish a sort of summer confessional for these men. I must get near to them and talk the matter out. There is no other way that I can see. The objections to them are real and to some extent justified. Yet the trouble is not one, in any case, that cannot be remedied if the opportunity can be found. The discontent is only seething away down underneath at present and its coming to the surface may be prevented."

Not many days later several clergymen received letters from the Bishop, of which one will serve as a fair sample, though the phraesology differed slightly to fit individual cases. The first one written ran as follows:

DEAR SIR:—I shall spend the summer at Lonepine, at a very comfortable hunting lodge, which I have rented for the season. I have there an experienced man, able to make me and a guest or two pass a week there pleasantly. As there are some matters about which I wish to talk with you, I invite you to come to me there during the first week in July. If there is any reason why you cannot do this, please notify me very frankly, as I wish you to accept the invitation if possible. Let me hear from you at your earliest convenience. As this visit will be partly for my own benefit, I

shall ask the privilege of defraying any expense of travel connected with the journey.

Very truly yours,

———————, *Bishop of* ———————

Most of the invitations were promptly accepted. Of the few where excuses were given, the difficulties were smoothed away by exchanges of time, etc., so that at last the Bishop was assured of the opportunity to confer uninterruptedly with these members of his clergy, and to bring about, if possible, a better understanding between them and the dissatisfied members of their congregations.

The diocese was a large one, with the usual admixture of city and country parishes, of all degrees of Churchmanship. The rectors were very human, and in most of the cases the Bishop shrewdly suspected that there was blame on both sides for the dissatisfaction existing in certain localities, much of it owing to misunderstanding rather than to any intentional wrong doing on either side; errors of judgment rather than of principle.

So the Bishop had determined to devote his summer vacation to unraveling the tangle, or at least to making a strenuous effort to do so. He was unmarried; his mother and sisters expected to spend the summer abroad; and he was left free to follow his own plans, without being obliged to consider the demands of family ties for the time being. Jake, the man who was to accompany him to the camp at Lake Lonepine, had known the Bishop from a boy, and was one of his most devoted adherents, so there was no fear of any lack of camp comfort. He was an experienced camper and guide, and a host in himself.

The first day of July, which came on Wednesday that year, saw the Bishop on his way to Lake Lonepine. He arrived at the lodge late in the evening, and was heartily welcomed by the old woodsman.

"Glad t' see ye, boy," he said, his sunburned, wrinkled face beaming with pleasure. "Guess ye'll find everything comf'table, an' I've got some fish ready for cookin' that'll make ye open yer eyes; ketched 'em myself not more'n an aour ago. Jest make yerself t' hum now while I hustle raound an' git supper—prob'ly you're 'most starved."

The Bishop acknowledged that he thought he could eat something, and as the savory odor of the frying fish rose on the air he changed his clerical clothing for the garb of the woods, washed off the dust of travel, and laid down all unnecessary trammels of civilization. After supper Jake washed the dishes and then the two sat down for a long talk. The Bishop was "Laurie" to the man who had taught him fishing and woods lore in the days when his father and he used to come to the camp at Lake Lonepine, and found himself answering all sorts of questions with the same feeling of deference to his elders that he had felt in the years gone by.

"Seems like old times t' see ye here, Laurie. I 'most expect t' see y'r father comin' raound the corner, laughin' like he used ter, an' gettin' off some joke. He was a mighty fine man, he was."

"He was, indeed, Jake," replied the Bishop, with an odd little break in his voice. "Nobody knows how I miss him, even yet, though it is five years since he left us."

"I don't b'lieve he's so far off, arter all, Laurie. I do a heap o' thinkin' up here in the woods, an' I've kinder got it inter my noddle that the good folks that's gone look out for them they've left, an' like to see 'em glad an' happy. I think y'r father knows you're up with old Jake, an' when we remember his jokes an' nice, pleasant ways, it's because he's somewhere within hearin' even if we can't see him."

"Very likely, very likely; so we'll have as good a time as we can. But I've got to work as well as play this summer, Jake. I've got some ministers in my diocese, good men, every one of them, but some way they don't get along with their people. I'm going to bring them up here, one at a time, give each a week of camp life, and see if I can't get at the root of their troubles and straighten things out. Father always told me not to be too harsh in my judgments, but to wait and find out the causes for what people said and did before deciding where the blame lay. I've tried to do that. But I've got to get acquainted with these particular men before I can do much, and I thought I could do so better up here, in the woods, where it was quiet, than I could anywhere else. I know you can help me a good deal, too."

"I dunno 'bout that—well, yes, I s'pose I can. Sometimes a man will take to one feller where he won't to another; f'r no airthly reason that any one can see. Jest give me an inklin' about these folks you are expectin' so I can be keepin' my eyes open an' formin' my conclusions."

"The first one has a little boy who hasn't been very well and I told him to bring him along. I guess your first job will be to make friends with him, as you did with me, years ago. I never should have come out of my sickness as I did if it hadn't been for your making me stay out of doors after father went home, instead of sitting down with a book."

That brought up a host of reminiscences. The two talked long and earnestly that night and through the days that followed, and by Saturday night, when the first guests were expected, Jake had a pretty shrewd idea of the task the Bishop had laid out for himself that summer.

"It's up to me to see that Laurie gits some rest out o' this summer, I see," he mused to himself. "I'll take a hand when I see it's needed. Them minister fellers never do have much sense, an' they'll talk Laurie to death if he'll let 'em—an' he will. I know him. He's got to take his turn a-playin' while I take care of the company. I'll fix it, you see;" and he nodded sagely at the dog.

"I hope my guests will enjoy it up here this summer, even if I do have to tell them some pretty plain truths," said the Bishop, as he and Jake climbed into the stout wagon to drive to the station where they were to meet the first arrivals. "I shall rely on you to take out the sting if I scold too hard, as you used to when father had occasion to reprove me."

"Or to put a little sharper p'int on the moral when you don't prod quite hard enough," chuckled Jake. "Seems t' me, ef I remember right, I used t' take my hand at disciplinin' occasionally."

"You surely did," said the Bishop, smiling in his turn at the remembrance. "Do you remember when I went fishing alone, against orders, and fell in the brook, how I begged you not to tell father? You didn't, but you gave me such a talking to that I was thoroughly ashamed of my disobedience, and told him myself as soon as he came back. I never went fishing alone again till a good many summers after that."

They arrived at the station and found their guests; a tall, rather discontented-looking man and a delicate-appearing, but extremely lively small boy of ten or thereabouts. The Bishop greeted them cordially and introduced them to Jake, who won the boy's heart immediately by inviting him to sit on the front seat by his side.

"Oh, and can I drive?" asked the boy, eagerly.

"Certainly not, Clifford," said his father, in an impatient tone. "I have told you many times not to tease people in that way."

The boy's lip quivered and he winked hard.

"Them hosses air a leetle too frisky f'r ye, I guess. You jest wait till we git along toward uhm, an' there's a level spot where they allers take it easy, 'cause they git tired with the hills we have t' climb jest before that. Then, I shouldn't wonder ef you'n I c'd strike a bargain with the hosses t' let ye take the reins a leetle ways. 'Twon't be no danger then, sir," he added, turning to the father. "I won't let him do nothin' he shouldn't."

"You can trust Jake, every time," added the Bishop, reassuringly.

The ride through the woods was a delightful one, and as the Bishop pointed out the most prominent features of the scenery, the clergyman's tired face relaxed and he found himself, more than once, laughing heartily at some of the Bishop's stories. Meanwhile Clifford, who had made friends with Jake at once, and was listening with rapt attention to his description of the good points of the two strong horses that drew the vehicle, was as happy as it was possible for a boy to be. Arriving at the lodge, the Bishop took care of the horses while Jake busied himself preparing supper, to which the travelers did full justice. All retired early, and were soon sleeping as soundly as only tired people can sleep, in the quiet of the summer woods.

"I guess I'll put a 'thank you' into my prayers to-night," remarked Clifford, as his father and he were making ready for bed. "Mamma told me to, whenever I had a 'specially good time, and I think this is one, don't you, papa?"

"Yes, my boy, I think it is," said the father; and he, too, added a thanksgiving to his devotions as he knelt beside the boy.

(To be Continued.)

UNLESS at times we absolutely drive away the thronging details of daily life from the door of our spirit, so that it can fly away and be at rest in communion with God and things unseen, we shall become weary, stale, dispirited, and deserve the epitaph, "Born a man, baptized a Christian, he died a conscientious drudge." The time of meditation and quiet must be guarded and protected as men used to guard the well in the fortress.—*S. S. J. E. Messenger*, Boston.

Church Kalendar.

Sept. 5—Thirteenth Sunday after Trinity.
" 12—Fourteenth Sunday after Trinity.
" 19—Fifteenth Sunday after Trinity.
" 21—Tuesday. St. Matthew, Evangelist.
" 26—Sixteenth Sunday after Trinity.
" 29—Wednesday. St. Michael and All Angels.

KALENDAR OF COMING EVENTS.

Sept. 8—Conv. district of Western Colorado, at Grand Junction.
" 9-12—International B. S. A. Conv. at Vancouver, B. C.
" 29—Consecration of Rev. John G. Murray as Bp. Coadj. of Maryland.
Oct. 12—20th ann. of consecration of Bp. Leonard as Bp. of Ohio.
" 19-20—Miss. Council Fifth Dept., Grand Rapids, Mich.
" 26-28—Miss. Council Second Dept., at Utica, N. Y.

Personal Mention.

THE Rev. GEORGE W. ATKINSON, Jr., has resigned the rectorship of St. Matthew's Church, Sunbury, Pa. (diocese of Harrisburg), to take effect on November 1st. He has not made any definite plans for the future.

AFTER September 1st the address of the Rev. SAMUEL ANDREW CHAPMAN will be St. Paul's Church, Beloit, Kan., instead of Greenwood Lake, N. Y.

THE Rev. W. FLETCHER COOK, Ph.D., rector of St. John's Church, Albuquerque, N. M., has resigned said rectorship and has accepted the associate rectorship of Trinity Church, San Francisco. He will move to his new field of labor September 1st.

THE Rev. WALTER R. DYE, for several years priest in charge of Holy Faith Church, Santa Fe, N. M., has resigned.

THE address of the Rev. ALFRED EVAN JOHNSON is 108 Harrison Street, Providence, R. I.

THE Rev. EDWARD C. JOHNSON has resigned as rector of the Church of the Advent, Devil's Lake, N. D., and will commence his labors as Archdeacon of the diocese of Kansas City about September 1st.

THE Rev. ARCHIBALD M. JUDD, by reason of a nervous breakdown, has been forced to resign the rectorship of St. Barnabas' Church, Stottsville, N. Y., to take effect November 15th. He expects, however, to be able to do supply work.

THE Rev. W. J. O'BRIEN has changed his residence to 1029 Park Street, South Pasadena, Cal., and should be addressed there after September 18th.

THE address of the Rt. Rev. EDWARD W. OSBORNE, D.D., Bishop of Springfield, is changed to 720 East Cook Street, Springfield, Ill.

THE Rev. CHARLES E. RICE sailed from Tacoma, Wash., August 24th on the steamship *Ohio* for Seward, Alaska, where he will be located for the future.

DURING September and October the address of the Rev. W. W. STEEL, Archdeacon of Havana, will be changed from Havana, Cuba, to The Church House, Twelfth and Walnut Streets, Philadelphia, Pa.

BORN.

OHL.—On August 26, 1909, at Trinity Rectory, Vineland, N. J., to Rev. and Mrs. JOHN WALLIS OHL of Grand Junction, Colo., a son.

DIED.

BARFIELD.—NELLIE HALE BARFIELD died in the communion of the Catholic Church and the confidence of a certain faith on the Eleventh Sunday after Trinity. Requiem Mass was said in the Church of the Holy Communion, Lake Geneva, Wis., at 8 A. M. on St. Bartholomew's Day and the burial office was said at 11 o'clock.

"May light perpetual shine upon her."

LANPHER.—At the Pittsfield Hospital, Pittsfield, Mass., August 25, 1909, Rev. LEWIS A. LANPHER, aged 58 years, beloved husband of Helen Davies Lanpher.

"Blessed are the dead who die in the Lord."

MEMORIALS.

JAMES B. SMALLWOOD.

On Wednesday afternoon, July 14th, at Seattle, Wash., after a brief illness, JAMES B. SMALLWOOD entered the fuller and brighter life in the Church Expectant. Mr. Smallwood was a vestryman of the Church of the Ascension, Baltimore, Md. While he was given to many good works, his devotion and love to his parish church were most marked. He was always in his place at both the Sunday and week-day services. He gave largely of his means and interested himself in every place of parish life. His faithful work was always done in a quiet way; he disliked show and ostentation. To recall his many good works would be out of keeping with his quiet, faithful Church work. This brief memorial is simply a tribute to the loving memory of one who, after a long and useful life here, "died in the communion of the Catholic Church." H. F. S.

RETREATS.

HOLY CROSS, WEST PARK, N. Y.

There will be a Retreat for clergy at Holy Cross, West Park, N. Y., conducted by Father Hughson, O.H.C., beginning Monday evening, September 20th, and closing Friday morning, September 24th. There will be no charge and no collection for expenses. Offerings may be placed in the alms box. Further information will be furnished by the guest master at Holy Cross. It is important to make an early application in order to secure accommodation.

CLASSIFIED NOTICES AND ADVERTISEMENTS.

Death notices are inserted free. Memorial matter, 2 cents per word. Marriage Notices, $1.00 each. Classified advertisements, wants, business notices, etc., 2 cents per word.

Persons desiring high-class employment or high-class employees; clergymen in search of suitable work, and parishes desiring suitable rectors, choirmasters, etc.; persons having high-class goods to sell or exchange, or desiring to buy or sell ecclesiastical goods to best advantage—will find much assistance by inserting such notices.

Address: THE LIVING CHURCH, Milwaukee, Wisconsin.

WANTED.

POSITIONS WANTED.

YOUNG Englishmen (32), desiring to enter Holy Orders, seeks position as organist and choirmaster, or lay reader, with opportunity to study. Expert musician (violin, piano, voice, etc.). California, southern Texas or Florida preferred. Address: ANGLICAN, Box 356, Clovis, New Mexico.

EXPERIENCED organist-choirmaster desires position. Good reasons for leaving present parish. Highest endorsements from clergy and laity. Recitalist and choir-trainer. Address: DIAPASON, care LIVING CHURCH, Milwaukee.

YOUNG, unmarried priest desires to teach and practise the Catholic Religion in the far West. Address: H. A., care LIVING CHURCH, Milwaukee, Wis.

EXPERIENCED housekeeper wishes position in hospital or institution. References. Box B, care LIVING CHURCH, Milwaukee.

PARISH AND CHURCH.

CHURCH PLANS.—If about to build, send stamp for booklet "Designs and Plans for Churches." MORRISON H. VALL, A.I.A., Church Architect, Dixon, Ill. Give name of church.

ARUNDEL CHROMOS.—Large number in stock; many rare ones. Send for this month's printed list.—SAINT JUDE'S DEPOT, Birmingham, England.

PARISH MAGAZINE.—Try *Sign of the Cross.* Churchly; illustrated. Write ANCHOR PRESS, Waterville, Conn.

ORGANS.—If you desire an Organ for church, school, or home, write to HINNERS ORGAN COMPANY, Pekin, Illinois, who build Pipe Organs and Reed Organs of highest grade and sell direct from factory, saving you agent's profit.

STAMPS for Church attendance and Sunday School. Descriptive leaflet free. Trial outfit $1.00. Rev. H. WILSON, 945 Palm Avenue, South Pasadena, Cal.

CHURCH or Sunday School Banners painted in water colors. MISS BALCOM, 887 Richards Street, Milwaukee.

PIPE ORGANS.—If the purchase of an Organ is contemplated, address HENRY PILCHER'S SONS, Louisville, Ky., who manufacture the highest grade at reasonable prices.

KNIGHTS OF ST. PAUL. A Church secret society for boys. Information given by Rev. W. D. McLEAN, Streator, Ill.

UNLEAVENED BREAD.

PURE Unleavened Bread for the Holy Eucharist. Samples and price list sent on application. THE SISTERS OF ST. MARY, St. Mary's Convent, Peekskill, N. Y.

COMMUNION BREADS and Scored Sheets. Circular on application. Address MISS A. G. BLOOMER, Montrose, N. Y.

ALTAR BREAD. Samples sent. THE SISTERS OF ST. MARY, Kemper Hall, Kenosha, Wis.

CHOIR EXCHANGE.

ORGANISTS wanted for several Episcopal Church vacancies. $500 to $1,000. Write WEBSTER'S CHOIR EXCHANGE, 136 Fifth Avenue, New York.

CHURCH EMBROIDERY.

CHURCH EMBROIDERY of every description by a Churchwoman trained in English Sisterhoods. Mission Altar hangings, $5 up. Stoles from $3.50 up. MISS LUCY V. MACKRILLE, Chevy Chase, Md.

HEALTH RESORTS.

THE PENNOYER SANITARIUM (established 1857). Chicago Suburb on Northwestern Railway. Grounds (100 acres) fronting Lake Michigan. Modern; homelike. Every patient receives most scrupulous medical care. Booklet. Address: PENNOYER SANITARIUM, Kenosha, Wis. Reference: Young Churchman Co.

PUBLIC ACCOUNTANTS.

JOHN VAUGHAN, C. P. A.,
CERTIFIED PUBLIC ACCOUNTANT,
PITTSBURGH, PA.

CLERICAL REGISTRY.

WANTED, several clergymen for Western Parishes with and without rectories; $800 up. CLERICAL REGISTRY, 136 Fifth Avenue, New York.

SHOPPING.

MRS. M. C. DRISLER, experienced general shopper. No charge. Bank references. 60 West Seventy-fifth Street, New York City.

MISCELLANEOUS.

PRIEST'S WIFE desires to make infants' trousseaux. For all particulars, address K, care LIVING CHURCH, Milwaukee, Wis.

GOOD homes wanted in Church families, with school privileges, for two attractive little girls, aged 13 and 9½. Address: SISTERS, care LIVING CHURCH, Milwaukee, Wis.

ANY person or school wishing the *Church Eclectic,* Vols. 3 to 29, a few numbers missing, may have it for freight charges. Also, *Spirit of Missions,* Vols 58 to 73. Address E. H. CLARK, 1129 North Fifth Street, Springfield, Ill.

ROOMS, CHICAGO.

DESIRABLE ROOMS in private family for visitors to Chicago; board optional. Near the lake and all car lines. Rates reasonable. Address: MISS BYRNE, 45 East 42d Place.

AGENTS.

AGENTS WANTED.—$2.19 SAMPLE OUTFIT FREE. 50 per cent profit. Credit given. Premiums. Freight paid. Chance to win $500 in gold extra. Let the largest wholesale agency house in the United States start you in a profitable business without one cent of capital. Experience unnecessary. Write for free outfit at once. McLEAN, BLACK & Co., Inc., 124 Beverly Street., Boston, Mass.

CHURCH SERVICES AT SUMMER RESORTS.

NEW HAMPSHIRE.

THE CHURCH OF THE TRANSFIGURATION, Bretton Woods, New Hampshire. Sundays, 8:00, 11:00, 4:00; Sunday School, 3:00; Fridays, 10:00. The Rev. J. M. McGrath.

APPEALS.

COLUMBIA INSTITUTE, COLUMBIA, TENN.

No school for women in the South has done more for the cause of Christian education than The Institute, at Columbia, Tennessee. Founded by Bishop Otey in 1835; destroyed by the Civil War; revived by Dr. Beckett and Bishop Quintard, it will celebrate its seventy-fifth anniversary next year. Without an endowment, it has held its own, and to-day it is a blessed witness to Christ and a power for good. We appeal to all the alumnae and to all Christian people, who are interested in the education of any girls, to send us a contribution toward the repair of our chapel and the creation of an endowment fund, as a thank-offering for seventy-five years of service.

(Signed)

THOMAS F. GAILOR, *Bishop of Tennessee.*
WALTER B. CAPERS, *President of the Institute.*

EPHPHATHA APPEAL.

Prayers and offerings for the Church Work among the Deaf in the dioceses of Chicago, Milwaukee, Fond du Lac, Minnesota, Quincy, Springfield, and Michigan City are desired on the Twelfth Sunday after Trinity, August 29, 1909.

REV. GEORGE FREDERICK FLICK,
1061 East Fifty-fifth Street, Chicago, Ill.

ASSISTANCE NEEDED.

Missionary would welcome assistance (full or part) for first year in college for two sons, front rank in studies and athletics, preparing for Holy Orders. Address: SIGMA, care THE LIVING CHURCH, Milwaukee, Wis.

ACKNOWLEDGMENTS.

I beg to acknowledge with sincere thanks and appreciation the following additional amounts in response to the five appeals contained in Bulletin No. 1:

"From a Member of St. Mary's Church," Harford County, Md., $10; "Rev. E. T. B.," Maryland, $10; "Mrs. and Miss McD.," Virginia, $20; "Mr. and Mrs. K.," Philadelphia, $20; "L. H. P.," Maine, $25; "E. B. L.," Connecticut, $5; "From a Member of Christ Church," Christiana Hundred, Del., $10; "W. H. L.," Delaware, $5; Christ Church, Christiana Hundred, Del., $5; "E. T.," New York, $2; "W. L. C.," Washington, $1; "C. S. S.," Michigan, $100.10; "M. K. S.," New York, $1; "H. R. G.," Massachusetts, $2; "T. G. R.," Louisiana, $50; "Cash," Harrisburg, $1; "From Members of Christ Church," Christiana Hundred, Del., $7; "A Worker for Jesus," Brooklyn, $2; "Rev. H. L. D.," Philadelphia, $10.

ALFRED J. P. MCCLURE,
Treasurer, General Clergy Relief Fund,
Church House, Twelfth and Walnut Streets,
Philadelphia, Pa.

NOTICES.

THE BOARD OF MISSIONS

is the Church's executive body for carrying on its missionary work.

The Church is aided in 39 home Dioceses, in 18 domestic missionary Districts, and in 8 foreign missionary Districts.

$850,000 is needed to meet the appropriations this year.

Full particulars about the Church's Missions can be had from

A. S. LLOYD, General Secretary,
281 Fourth Avenue, New York.

LEGAL TITLE FOR USE IN MAKING WILLS:

"The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America."

THE SPIRIT OF MISSIONS—$1.00 a year.

GENERAL CLERGY RELIEF FUND.

Offerings and legacies can be designated as follows: For Current Pension and Relief; for Automatic Pension of the Clergy at sixty-four; for the Permanent Fund; for Special Cases.

Rev. ALFRED J. P. MCCLURE, Treasurer, Church House, Twelfth and Walnut Streets, Philadelphia.

INFORMATION AND PURCHASING BUREAU.

For the convenience of subscribers to THE LIVING CHURCH, a Bureau of Information is maintained at the Chicago office of THE LIVING CHURCH, 153 La Salle St., where free services in connection with any contemplated or desired purchase are offered.

The Information Bureau is placed at the disposal of persons wishing to travel from one part of the country to another and not finding the information as to trains, etc., easily available locally. Railroad folders and similar matter are gladly forwarded, and special information obtained and given from trustworthy sources. Rooms in private homes or hotels reserved for parties visiting or stopping over in Chicago.

Our Information Bureau would be pleased to be of service to you.

THE LIVING CHURCH

may be purchased, week by week, at the following places:

NEW YORK:
- Sunday School Commission, 416 Lafayette St. (agency for all publications of The Young Churchman Co.).
- Thos. Whittaker, 2 Bible House.
- E. S. Gorham, 251 Fourth Avenue.
- R. W. Crothers, 246 Fourth Avenue.
- M. J. Whaley, 430 Fifth Avenue.
- Brentano's, Fifth Ave. above Madison Square.

BOSTON:
- Old Corner Bookstore, 27 Bromfield Street.

PHILADELPHIA:
- Geo. W. Jacobs & Co., 1216 Walnut Street.

WASHINGTON:
- Wm. Ballantyne & Sons, 428 7th St., N. W.
- Woodward & Lothrop.

ELIZABETH, N. J.:
- Franklin H. Spencer, 947B, Anna Street.

ROCHESTER:
- Scranton, Wetmore & Co.

CHICAGO:
- LIVING CHURCH branch office, 153 La Salle St.
- A. C. McClurg & Co., 215 Wabash Avenue.
- The Cathedral, 18 S. Peoria Street.
- Church of the Epiphany, Ashland Blvd. and Adams Street.

MILWAUKEE:
- The Young Churchman Co., 484 Milwaukee St.

ST. LOUIS:
- E. T. Jett Book & News Co., 806 Olive St.
- Phil. Roeder, 616 Locust St.
- Lehman Art Co., 3526 Franklin Ave.
- Wm. Barr Dry Goods Co., 6th and Olive Sts.

LONDON:
- A. R. Mowbray & Co., 34 Great Castle St., Oxford Circus. (English agency for all publications of The Young Churchman Co.)
- G. J. Palmer & Sons, Portugal Street, Lincoln's Inn Fields, W. C.

KINGSTON, JAMAICA:
- Jamaica Public Supply Stores.

It is suggested that Churchmen, when travelling, purchase THE LIVING CHURCH at such of these agencies as may be convenient.

BOOKS RECEIVED.

[All books noted in this column may be obtained of The Young Churchman Co., Milwaukee, Wis.]

T. Y. CROWELL & CO. New York.

Pinocchio. The Adventures of a Little Wooden Boy. By C. Collodi. Translated by Joseph Walker. Price $1.00.

We Four and Two More. By Imogen Clark, author of *Will Shakespeare's Little Lad.* Price $1.25.

The Christmas Child. By Hesba Stretton, author of *Jessica's First Prayer.* Illustrated by K. Street. Price 50 cents net, postage 5 cents.

YOUNG PEOPLE'S MISSIONARY MOVEMENT OF THE UNITED STATES AND CANADA. New York.

Forward Mission Study Courses. Edited under the direction of The Young People's Missionary Movement. *Sunrise in the Sunrise Kingdom.* John H. De Forest. Revised edition.

DUFFIELD & CO. New York.

The Son of Mary Bethel. By Elsa Barker. Price $1.50.

A. C. McCLURG & CO. Chicago.

The Silver Canoe. The Story of the Secret that Had to be Kept. By Henry Gardner Hunting, author of *Witter Whitehead's Own Story,* etc. Illustrated by H. S. De Lay. Price $1.25.

LIFE STORIES FOR YOUNG PEOPLE.

The Youth of the Great Elector. Translated from the German of Ferdinand Schmidt. By George P. Upton. With three illustrations.

Louise, Queen of Prussia. Translated from the German of Heinrich Merz. By George P. Upton. With three illustrations.

Emperor William First, The Great War and Peace Hero. Translated from the German of A. Walter. By George P. Upton. With three illustrations.

Elizabeth, Empress of Austria and Queen of Hungary. Translated from the German of Carl Küchler. By George P. Upton.

LOTHROP, LEE & SHEPARD CO. Boston.

Irene of the Mountains. A Romance of Old Virginia. By George Cary Eggleston. Illustrated by Frank T. Merrill. Price $1.50.

LONGMANS, GREEN & CO. New York.

Writing and Speaking. A Text-book of Rhetoric. By Charles Sears Baldwin, A.M., Ph.D., Professor of Rhetoric in Yale University.

PAMPHLETS.

Socialism As An Incubus on the American Labor Movement. By J. W. Sullivan. (Volunteer Press Print, New York).

Tracts on Principles of Divine Worship. No. 1. The Sign of the Cross. (The Men's Guild St. Ignatius' Church, New York).

A Souvenir of the Sexcentenary Celebration of the Foundation Stone Laying of St. Botolph's, Boston. 1309-1909. Being a reprint of Special articles, and the report of the celebration, from issues of the Boston *Guardian,* dated May 8th, 15th, 22d, 29th, June 12th, 19th, and 26th, 1909.

Sermon, Preached August 1st, 1909, at Five o'Clock in the Afternoon on the Grounds of the Cathedral of St. John the Divine, New York. By William Wilkinson.

LOVE AND FEAR can go hand in hand, and must go hand in hand if love is to be perfect. Yet few Bible injunctions puzzle and disturb young people more than that which tells us that we ought to fear God—*fear* the God whom we are also to love! It seems unreasonable and impossible. Of course the word "fear" in this connection has been commonly explained as "reverence," but that does not altogether satisfy the Anglo-Saxon mind, to whom fear means fear, and not reverence. A minister threw a flood of light on the matter recently, in a very simple and beautiful thought to which he gave expression in public prayer: "May we have that fear of God which is not dread of Thee, but fear of hurting the love of that Fatherhood which sent the Son to save us." Such fear will make our love only deeper and more watchful.—*Sunday School Times.*

MUSING over the dreams of youth and how little one may have seemed to realize them is a dangerous mental dissipation, says the *Church of Ireland Gazette.* To recall generous purposes and high ideals is one thing—the thought of them may stimulate and uplift—but to look back over the life and think how different it might have been if we had taken this turn or followed that road is worse than useless. The imaginary lot we build out of such materials is not ours, never could have been ours if we believe in a guiding Providence. To make the wisest choice as we are able to see it, to do the best we know how under the circumstances, is to walk in the right path, and for such travellers there are no might-have-beens. Who knows where the alluring by-paths might have led had it been possible to follow them?

IT HAS been said that the average humanitarian is so interested in the woes of all the world that he often overlooks the suffering individuals upon it, says the *New Guide.* He is so ambitious to be generally useful that he hasn't time to be specific; so occupied with the masses and classes that the brother next door is forgotten. "There is more than enough charitable impulse running around loose—that is the trouble with it; it ought to be harnessed. Don't mistake sentiment for pity; the only time you are really doing good is when you are doing something that actually helps."

"THERE hath no temptation taken you, but such as is common to man"; nothing that is beyond human strength, assisted by the grace of the Holy Ghost, to bear. "For God is faithful, who will not suffer you to be tempted above that ye are able, but will, with the temptation, make also a way to escape, that ye may be able to bear it." God, as the saying is, suits the shoulder to the burden. If He lays any part of His Son's Cross upon you, you know that He has united you to that Son, has made you a member of Him, that by His strength you might endure what you never could endure by yourself.—*Keble.*

THE CHURCH AT WORK

MEMORIAL ADDITION TO ARMITAGE ORPHANAGE, SAN MATEO, CAL.

THE ILLUSTRATION given herewith represents the new Crocker Memorial building of the Armitage Orphanage, near San Mateo, Calif., which will be dedicated on September 7th by the Bishop of California. The orphanage is a boys' home conducted under the auspices of the Church. It was founded about twenty-two years ago by the late Rev. Dr. Brewer and his wife, having its beginning in a small cottage. Starting out with a list of some dozen boys and girls, it has grown until it now cares for nearly 200 boys. After three or four years of its existence the girls were transferred to the city and a home was organized for them under the name of the Maria Kip Orphanage.

CROCKER MEMORIAL BUILDING, ARMITAGE ORPHANAGE, SAN MATEO, CAL.

From that time on, under the able management of the late B. F. LeWarne as superintendent, it has made rapid strides, caring in all for over 1,000 boys. The object has been to receive orphan, half-orphan, and abandoned or destitute boys and to give them the advantage of a comfortable and cheerful home under Christian influence. The boys attend the public schools and some of their number have been among the brightest pupils.

The new home which the boys will shortly occupy is the gift of Miss Jennie and Mr. Templeton Crocker as a memorial to their parents. It is one of the most complete and best furnished buildings of its kind, being modern in every particular. As arranged, it is divided into departments arranged for the housing of the boys in separate groups according to age, and all under one roof. They meet together in chapel, on the school ground, and in the dining room. At all other times the group order is maintained. This arrangement overcomes some deficiencies of the "institutional home," and removes the difficulties in the management of the individual cottage, the weak point of the cottage system.

The dining room will seat comfortably 250 boys, being large and pleasant, with ample window space on three sides. The kitchen contains every modern convenience, and a thoroughly modern laundry is provided which costs $2,500. The second floor contains the superintendent's private office, reception room, library and reading room for the boys, dormitories, infirmary, and attendants' room. The library for the use of the boys is quite a feature in their development. The dormitories are large, light, and well ventilated. Each boy is provided with an individual bed. The infirmary provides a well-equipped hospital service, with a trained nurse constantly in attendance. The building is heated throughout by hot water and well lighted with electricity. For the convenience of the working force there is provided an intercommunicating system of telephones. The superintendent of this successful Church home is the Rev. C. H. S. Chandler.

MISSION AT GLENN SPRINGS, S. C.

ARCHDEACON WEBBER conducted a most successful mission at Calvary Church, Glenn Springs, S. C., from Sunday, August 15th, to Sunday, August 22d, inclusive. He was assisted in the mission during the first part of the week by the Rev. I. H. W. Thompson of Florida, who has just returned from Oxford, Eng., where he has been taking the full course of theological lectures at the University. Mr. Thompson addressed the children on Sunday afternoon, the first day of the mission, and made a deep and lasting impression not only on the children but on the older people as well. All the services (Holy Communion 7:30 A. M., Morning Prayer 11 A. M., and Vespers at 8:30 P. M.) were well attended, especially the evening services. It became necessary to hold the latter in the open air, as the church was too small to accommodate all who wished to attend. Practically everyone at the Springs, summer visitors as well as residents, attended these services, and many persons came in from the country, notwithstanding the fact that there were two revivals going on at country churches near-by. A striking feature of the mission was the large attendance of men at the evening service. The congregations were markedly reverent at all the services, even those held in the open air. On Saturday afternoon the church was well filled with women at the service held especially for them, and on Sunday afternoon there was an even larger congregation at the service for men. This mission will long be remembered by the members of Calvary Church and by visitors to the Springs. Faces of men and women were seen at service after service who had long been so prejudiced against the Church that they had never before attended her services.

DEATH OF WORTHINGTON ROBINSON.

WORTHINGTON ROBINSON, a prominent business man of Louisville, Ky., and one of the most active and interested members of Calvary Church parish, died suddenly on Friday morning, August 27th. Mr. Robinson had but recently returned from We-que-tonsing, Mich., where he spent his summer vacation. The excessive heat in Louisville, on his return a week previous in an indisposed condition, seemed to hasten the fatal result. Mr. Robinson was one of the notable family of seven brothers, the eldest being Mr. Wm. A. Robinson, so well known in the councils of the Church. Aside from the sad loss to his family, a very large circle of Church and business associates will mourn his departure, and none more so than Dr. Minnigerode, rector of Calvary Church. At the moment of going to press we are not informed as to the funeral arrangements.

WHITTAKER LESSONS EDITORSHIP.

THE Rev. Dr. SHINN, who has been the editor of the "Whittaker Lessons" for Sunday schools for thirty years, has recently resigned the position, mainly on account of impaired health. The four publications of this series, viz.: *The Teachers' Assistant, The Bible Class Manual, The Lesson Book, and The Picture Lessons*, have had a wide circulation in all the dioceses of the American Church.

The Rev. C. L. Pardee becomes the successor of Dr. Shinn in the editorship of the Whittaker Lessons, his work beginning with the quarterlies for Advent on The Life of our Lord.

PREPARATIONS FOR FIFTH DEPT. MISSIONARY COUNCIL.

ACTIVE preparations are being made by the diocesan committee for the Fifth Department Missionary Council, which will be held in Grand Rapids on October 19th and 20th. A most interesting and practical programme is being prepared and the attendance promises to be extra large. On the day preceding the Council the Woman's Auxiliary of Western Michigan is arranging for a meeting of delegates from all dioceses of the departments, and among the speakers for this Woman's Auxiliary conference is Mrs. George J. Romanes of England, who during that week is to be a guest of Bishop McCormick and family.

GIFTS AND BEQUESTS.

GIFTS RECENTLY made to the Berkeley Divinity School, Middletown, Conn., were the following: A portrait of Bishop Bedell of Ohio, by the Rev. Dr. Binney; photographic portraits of the six Bishops of Indiana, by the Rev. G. P. T. Sargent; two copies of the Prayer Book, handsomely bound in red morocco and inscribed as a memorial of their classmate, Harry Huet, by members of the graduating class. Before leaving home on his return to China the Rev. D. Trumbull Huntington sent to the school a large collection of missionary curios,, many of them illustrating the work of the Industrial School, in which he has been specially interested.

AMONG numerous other bequests made in the will of John C. Latham, of the banking firm of Latham, Alexander & Co., New York, who died on August 18th, the sum of $50,000 is to be invested in bonds for the benefit of Grace Church, Hopkinsville, Ky., and a like amount is left to be used for the benefit of the poor of that town, besides the gift of the family homestead, which is to be converted into a public park and named Virginia park.

BISHOP MCCORMICK has been left a bequest of $500 in the will of Mrs. E. P. Fuller of Grand Rapids, Mich. A similar amount is left to the daughters of the late Bishop Gillespie; $1,000 is given to the diocesan

Board of Missions, and $100 each is left to St. John's and St. Paul's Churches and St. Matthew's pro-Cathedral.

TRINITY PARISH, Southport, Conn. (the Rev. Edmund Guilbert, D.D., rector), receives a legacy of $2,000 by the will of Roderic Perry Curtis, who died there recently.

OPEN-AIR CHAPEL AMONG THE PINES.

SOMETHING NEW, as will be seen by the accompanying illustration, has been accomplished in the way of church architecture by the Rev. Charles N. Lathrop, the rector of the Church of the Advent, San Francisco, who has been erecting a chapel designed especially for open-air services in the pine woods bordering the western side of Lake Tahoe from Tahoe City, Cal., towards McKinney's, eight miles south. This strip of country contains the outlet of Lake Tahoe, a body of water 23 miles long and 12 miles wide, 6,200 feet above the sea, the river being the Truckee, one of the principal feeders of the Truckee-Carson reclamation project in Nevada. A number of private residences of a good class are being erected along the shore of the lake. This property is in the possession of the Bliss family, and the senior Bliss generously gave to the Rev. Mr. Lathrop a suitable piece of land in the midst of the pine forest, a half mile south of the Tahoe Tavern, for the purpose of erecting a summer church. The holdings of the property are now in possession of the Bishop of Sacramento, since it is located in his diocese, but the assignment of the clergy and the conduct of the services is retained by Mr. Lathrop himself. The Bishop has supplied a fund for building, and the erection of the chapel is just being completed. It consists exclusively of a chancel, built in rustic style, with massive rubble walls, log framework for the roof, and shakes for shingles. The design is well suited to its immediate surroundings. The seats are placed on the ground, under the trees, and the building does not extend beyond the chancel itself. This contains a high altar, fully equipped for celebrations, a rustic chair and desk, the pulpit being just outside the line of the walls. Large folding doors will enclose the chancel whenever desired from the weather, but they will generally stand open during the summer. The weather is so entirely free from rain for several months each year that such a project is entirely practicable, and the resulting chapel is so harmonious to its natural setting as to call forth the warmest praise from those who have seen it. The first services were conducted by the Rev. Mr. Lathrop on August 15th, consisting of the Holy Communion at 8 A. M., and vespers at 4:30 P. M. The attendance was most encouraging, many people driving in for several miles. The Bishop of California will conduct the services on August 29th. Mr. Lathrop deserves much credit for the excellent plan of such a structure, and it is a design that can be adapted to many places for such open-air services. It is believed that the Chapel of the Transfiguration, Tahoe, Lake Tahoe, will accomplish a good spiritual work in the magnificent Sierra Nevadas of the West during the coming years.

CHAPEL OF THE TRANSFIGURATION, LAKE TAHOE, CAL.

PAROCHIAL IMPROVEMENTS.

CONTRACT has been let for extensive improvements at Christ Church, Moline, Ill. (the Rev. A. G. Musson, rector). A parish hall, to seat 250, with platform, kitchen, and ante-room, is to be built under the church. The entire building is to be heated by steam. The choir will vest in the new hall and enter the church at the west end by a suitable staircase. The present large vestry room will be furnished as a chapel for week-day services.

AUGUST 19TH began a new era for Trinity parish, Greeley, Colo. The Rev. B. W. Bonell, assisted by the Rev. T. A. Schofield, laid the head-stone for the new rectory, which will be known as the Alice Hunter Memorial. Addresses were made by the Rev. T. A. Schofield, the Rev. B. W. Bonell, and Dr. Forward. The building will be of cream-colored brick, and will contain rooms for the rectory proper and a large guild room with pantry and kitchen for use of the various parish organizations. It will be ready for occupancy about November 1st.

PLANS are being drawn for the enlargement and beautifying of the chancel of St. James' Church, Pewee Valley, Ky., of which the Rev. Clinton S. Quin is priest in charge. Arrangements are also being made for the installation of a new pipe organ. A handsome stone rectory has just been completed.

ST. ANDREW'S CHURCH, Louisville, Ky. (the Rev. John K. Mason, rector), is undergoing extensive repairs and alterations, among them the installation of a new heating plant. Various improvements are also being made in the guild and choir rooms. The regular Sunday services are in the meantime being held in the chapel.

TO SEEK HEALTH ABROAD.

THE Right Rev. ALEXANDER MACKAY-SMITH, D.D., Bishop Coadjutor of the diocese of Pennsylvania, has been granted a leave of absence, without pay, for the winter, for the purpose of re-establishing his health. Dr. Morris J. Lewis of Philadelphia, together with Dr. Frank W. Jackson of New York, have written the Standing Committee of the diocese that in their judgment the Bishop should be relieved from his duties for a time. They state that there is no reason why he should not make a complete recovery from the very painful rheumatic trouble for which they have been treating him, but that this will require further treatment, which is best secured abroad. Bishop Jaggar, who was formerly rector of Holy Trinity parish, Philadelphia, has agreed to take Bishop Mackay-Smith's work in that city for some months to come. He will arrive there about October 1st, and take up his labors at once. His office will be at the Church House, corner of Twelfth and Walnut Streets, and all communications of an official nature which concerns Bishop Mackay-Smith's duties may be addressed to him there until further notice.

CHURCH HISTORY IN MOVING PICTURE THEATER.

BISHOP SCADDING recently engaged a moving picture theater of the highest class in Newport, Ore., and lectured for one and a half hours on the Church. The place was crowded at 25 cents admission. He used a stereopticon and brought the facts of Church history to the knowledge of his audience in a way that was quite new to very many of them. Incidentally he seems to have shown that people paying an admission price to attend such a lecture may obtain more benefit from it than when it is offered to them free of charge.

A MEETING THAT BORE FRUIT.

EARLY IN June last the Bishop of Pennsylvania called a meeting of the clergy at the Church Home, Philadelphia, at which time it was stated that the sum of $30,000 was still needed to make up the apportionment of $89,000 which the diocese was expected to send to the Board of Missions. The deficit has been raised and contributions are still coming in. It is now expected that the amount will reach $100,000 or more.

CHURCH CONSECRATED IN MAINE.

THE CONSECRATION of the Church of St. Philip's-by-the-Sea, Fortune's Rocks, Biddeford, Me., took place on St. Bartholomew's Day. Bishop Codman was assisted in the service by the Rev. Harold M. Folsom of Biddeford and the Rev. Philip Schuyler of Bennington, Vt. The church was built by the summer visitors, many of them belonging to the denominations. The chancel furniture was given by Mrs. J. C. Richardson, Mrs. and Miss Hitchcock of New York, Mrs. Etherington of Orange, N. J., and Mrs. Mularkey of Toronto, Canada.

CONSECRATION OF REV. DR. LLOYD.

IT IS announced that the consecration of the Rev. Dr. Arthur S. Lloyd, Bishop Coadjutor-elect of the diocese of Virginia, will take place in Christ Church, Alexandria, in October; the exact date is yet to be fixed. Dr. Lloyd continues as general secretary of the Board of Missions until the eve of his consecration.

CONNECTICUT.

C. B. BREWSTER, D.D., Bishop.

Funeral of Clarence Blakeslee.

THE BODY of Clarence Blakeslee, the young organist who was drowned with the Rev. Herbert L. Mitchell in Fisher's Island Sound, has been recovered. The funeral was held from his home, the services being conducted by the Rev. Arthur T. Parsons of North Brookfield, Mass.

EASTON.

WM. FORBES ADAMS, D.D., D.C.L., Bishop.

175th Anniversary of Green Hill Church.

THE 175TH anniversary of Green Hill Church was celebrated on Tuesday, August 24th. Bishop Adams went over from Easton and accompanied by the Rev. David Howard of Salisbury, drove to Green Hill. The Bishop preached and the Rev. Mr. Howard assisted in the services. After service, dinner was served under the big trees surrounding the church. This old church was erected in 1733 of bricks brought from England, and is now one of the oldest churches in Maryland. Services are held occasionally by the rector, the Rev. Franklin B. Adkins. These annual gatherings bring together large congregations.

HARRISBURG.

JAMES H. DARLINGTON, D.D., Ph.D., Bishop.

Memorial Dedicated at Laporte.

A MEMORIAL service was held in St. John's Church, Laporte, on Sunday, August 22d. At this service a tablet was unveiled by Miss Orma Maria Hill in memory of Mary Margaret Green, daughter of Captain John and Esther Craig Green, Jr., who erected this church in memory of her brother, John Sims Green. The sermon and the special dedicatory address were by the Rev. J. B. Blanchet, D.D. The address of acceptance of the tablet on the part of the congregation was by Malcolm Du Pui Maynard.

KENTUCKY.

CHAS. E. WOODCOCK, D.D., Bishop.

Trinity Mission, Lagrange, Given New Life —Vacation Personals.

TRINITY MISSION, Lagrange, after having lain dormant for over twenty years, has been revived and is rapidly taking on new life and vigor under the leadership of the Rev. Clinton S. Quin. The first confirmation class presented there in fifteen years included three of the representative men of the town, and a large class of adults is being prepared for baptism. For the present, regular Church services are being held in the Presbyterian chapel with the assistance of a vested choir, but such interest has been awakened that a church will no doubt soon be erected.

THE Rev. FRANCIS W. HARDY has returned to his work as priest-in-charge of St. Stephen's mission, Louisville, after a month's vacation in the mountains of West Virginia.

THE Rev. ARTHUR E. GORTER, rector of St. John's Church, Louisville, has returned from La Porte, Ind., where he spent a holiday with his family.

MASSACHUSETTS.

WM. LAWRENCE, D.D., LL.D., Bishop.

Personal Notes.

FATHER POWELL, S.S.J.E., of Boston will be absent from Boston until September 11th, conducting retreats for the Sisters in Fond du Lac and Kenosha.

THE Rev. GEORGE J. PRESCOTT of the Church of the Good Shepherd, Boston, is spending the season at New Ipswich, N. H., where he conducts services each Sunday in the chapel of Homestead Inn.

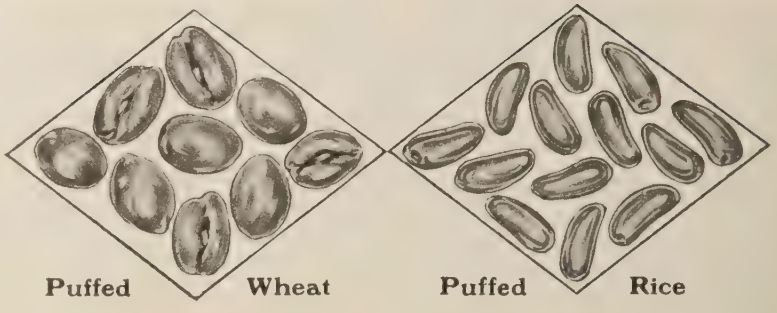
BECAUSE of the serious illness of his son, the Rev. George F. Weld of the Church of St. John the Evangelist, Hingham, will be obliged to spend the winter in California, much to the regret of his parishioners.

MICHIGAN CITY.

JOHN HAZEN WHITE, D.D., Bishop.

Cathedral Choir Boys Drowned in Lake Michigan.

DURING the last week of July two choir boys belonging to the Cathedral were drowned in Lake Michigan. The boys were with a



17,000,000 Breakfasts Shot from Guns

Last month the lovers of Puffed Wheat and Puffed Rice consumed seventeen million dishes.

Please think what that means. Did you ever know foods to come so quickly into such popular favor?

Yet there are many still who don't serve them, because they don't know what they miss.

If you are among them we ask you again to try these enticing foods.

Not Mere Curiosities

Wheat and rice, puffed to eight times natural size, appear to you as curious foods. And they are.

When we tell you the foods are shot from guns, and puffed by a steam explosion, they seem more curious still.

But these grains are not mere curiosities. They are scientific foods, invented by Prof. Anderson.

The object of the process is to make the grains digestible. But the result, in addition, is the most delicious cereal foods in existence.

Puffed Wheat, 10c
Puffed Rice, 15c
Except in the extreme West

This is the curious process:

The whole wheat or rice kernels are put into sealed guns. Then the guns are revolved, for sixty minutes, in a heat of 550 degrees.

That fierce heat turns the moisture in the grain to steam, and the pressure becomes tremendous.

Then the guns are unsealed, and the steam explodes. Instantly every starch granule is blasted into a myriad particles.

The kernels of grain are expanded eight times—made four times as porous as bread. Yet the coats are unbroken, the shapes are unaltered. The result is grains that fairly melt in the mouth—nut-like and digestible.

A Test Will Tell

One taste of these crisp, gigantic grains will make you a convert forever. They will win all the folks at your table.

For there is nothing else like them—no cereals half so good. You will never go back to the old kinds.

Please serve one package just to hear what the children say. Then let them decide what cereal food they want you to serve in the future. Order the package now.

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(19)

party headed by Dean Aitkins and while in swimming two of them mysteriously disappeared. They were not missed until the boys were counted, when it was discovered that two were not present. The Dean, with the aid of the life-saving crew, searched the waters at once, and in diving the Dean found one body, but the other was not found for five days, when it was picked up some five miles out by fishermen and brought in.

DEAN AITKINS is now in the East, taking a needed rest.

MILWAUKEE.

W. W. WEBB, D.D., Bishop.

Rev. C. L. Mallory in England—Sisters Added to the Cathedral Staff—Services at St. Mark's, Milwaukee.

LETTERS from the Rev. C. L. Mallory, who, with his wife, has been traveling in Europe for a year past, state that he will not return immediately, as he had expected to do. Through several weeks of the summer he has taken Sunday services at the parish church of Islip, six miles from Oxford, during the vacation of the vicar, the Rev. A. E. Stone. The church at this village was built some five hundred years ago, parts being still earlier. Robert South was one of its rectors. Mr. and Mrs. Mallory are occupying the rectory, which was built in 1680. At the neighboring parish of Noke, a mile and a quarter distant, Mr. Mallory found a little old church which had been in use for nine hundred years or more, and was told by the rector that the list of former rectors back to the year 1000 is preserved among the parish records. In the early autumn Mr. and Mrs. Mallory are expecting to travel through Scotland. They have spent the entire summer in England, having attended the great Pageant in June and been much impressed by it. In the spring they visited Holland and Switzerland.

ABOUT October 1st three members of the Sisterhood of the Holy Nativity from the convent at Fond du Lac, Wis., will be added to the staff of All Saints' Cathedral, Milwaukee, and suitable apartments are being provided for them in the parish building adjoining.

ST. MARK'S CHURCH, Milwaukee, is still without a rector, though the Sunday services are kept up. For the first three Sundays in September these services will be in charge of the Rev. George Heathcote Hills of Minneapolis, and for the fourth Sunday in charge of the Rev. John White of Delavan, Wis.

MINNESOTA.

S. C. EDSALL, D.D., Bishop.

Personal Mention.

THE RECTOR of Christ Church, St. Paul, will return from his vacation on the Maine coast on September 6th. During his absence the following clergymen have officiated: Rev. W. P. Ten Broeck, D.D., Rev. Sidney Smith, Rev. P. K. Edwards, Rev. C. M. Farney, Rev. C. A. Poole, D.D., Rev. R. C. Ten Broeck, Rev. H. B. Heald, and Rev. E. E. Lofstrom.

OHIO.

WM. A. LEONARD, D.D., Bishop.

Funeral of Rev. T. C. Rucker, M.D.

THE Rev. T. C. RUCKER, M.D., a brief account of whose death at Castalia, Ohio, was printed in these columns last week, was interred at Cleveland, the funeral service having been conducted on August 24th at Castalia by the Rev. W. Ashton Thompson, rector of Grace Church, Sandusky. Dr. Rucker stood seventh in seniority on the clergy list of Ohio, having been canonically resident in the diocese since 1889. During the early period of his residence in Ohio he was engaged in missionary work in Cleveland, but of late years had not undertaken parish work. The cause of his demise was chronic Bright's disease.

PENNSYLVANIA.

O. W. WHITAKER, D.D., LL.D., Bishop.
ALEX. MACKAY-SMITH, D.D., Bp. Coadj.

Successful Summer School at Pocono Pines—Missions in Norristown Convocation—General and Personal Mention.

THE SUMMER SCHOOL for Sunday school teachers, held at Pocono Pines from August 22d to 28th, was well attended and will be productive of great good. Especially noteworthy was the large attendance at the early celebrations of the Holy Communion and the other devotional services, which were held each morning and evening during the sessions.

IN THE Convocation of Norristown, of which the Rev. Robert Coles is the dean, there are seven flourishing missions, each one being supported by stronger parishes, a rule which might well be adopted in other convocations. The parish of which the Dean is rector, the Church of Our Saviour, Jenkintown, has for many years had no less than four mission stations under its care and charge. Last April one of these, All Hallows', Wyncote, which has been self-supporting for some time, became an independent parish, electing the Rev. Alexander McMillan as rector.

THE Rev. H. PAGE DYER of Ascension Church, Philadelphia, seems to have solved the problem of Sunday night services through the summer. Not only has Evening Prayer been remarkably well attended, but an after-meeting with a question box has proved popular. The method adopted has been to select as sermon subjects different kinds of religious movements, such as Christian Science, Salvation Army, Mormonism, Spiritualism, Romanism, Protestantism, etc. The services were quite plain, no versicles nor psalms being sung, and were as brief as the rubrics would permit. An after-meeting was held at once in the parish building, at which there were usually 80-odd people. A question box was so well patronized that on no one

IT WORKS

The Laborer Eats Food that Would Wreck an Office Man

Men who are actively engaged at hard work can sometimes eat food that would wreck a man who is more closely confined.

This is illustrated in the following story:

"I was for 12 years clerk in a store, working actively, and drank coffee all the time without much trouble until after I entered the telegraph service.

"There I got very little exercise and drinking strong coffee my nerves grew unsteady and my stomach got weak and I was soon a very sick man. I quit meat and tobacco and in fact I stopped eating everything which I thought might affect me except coffee, but still my condition grew worse and I was all but a wreck.

"I finally quit coffee and commenced to use Postom a few years ago, and I am speaking the truth when I say, my condition commenced to improve immediately and to-day I am well and can eat anything I want without any bad effects, all due to shifting from coffee to Postum.

"I told my wife to-day I believed I could digest a brick if I had a cup of Postum to go with it.

"We make it according to directions, boiling it full 20 minutes, and use good, rich cream, and it is certainly delicious.

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"There's a Reason."

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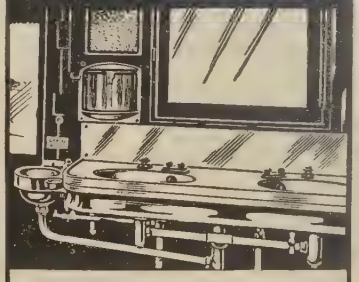

Does away with the ugly habit in sleeping cars of people cleaning their teeth in the regular lavatories. The new Pullman equipment of the Chicago & Alton Railroad has a neat little dental lavatory. The water has the chill removed. A rinsing apparatus for automatically cleansing the bowl is also a feature. Separate water glasses are provided.

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occasion was it possible to answer all the questions handed in. Both men and women joined with the priest in discussing the various questions, and a large proportion of the attendants came practically on all of the nine Sunday nights.

THE Rev. W. W. STEEL, Archdeacon of Havana, Cuba, is spending his vacation in Philadelphia. Mr. Steel was formerly rector of St. Mary's Church, West Philadelphia, Pa.

DURING the absence of the Rev. A. H. Bradshaw, rector of Calvary Church, Conshohocken, who is traveling abroad, his parish has been supplied by the Rev. Joseph H. Earp, rector of St. James' Church, Downingtown, Pa.

SPRINGFIELD.

EDWARD W. OSBORNE, D.D., Bishop.

Change of Address.

AFTER September 1st all matter for the Secretary of Synod, also for the Springfield *Churchman*, should be addressed to 514 East Capitol Avenue, Springfield, Ill.

VERMONT.

A. C. A. HALL, D.D., Bishop.

Golden Wedding of the Rev. Dr. W. J. Harris.

THE Rev. WM. J. HARRIS, D.D., and Mrs. Harris (formerly Miss Mary G. Hill of St. Stephen's, New Brunswick), celebrated their golden wedding on August 18th in Trinity parish, Rutland, where they formerly resided, he having been rector there. With the family, old friends, and parishioners, were Miss Barrows, a returned missionary from Japan, the rector of the parish, the Rev. Joseph Reynolds, and the Rev. E. H. Randall. After the Holy Communion and address, congratulations, telegrams, and gifts were received, a dinner served, and a reception given. Dr. Harris has been well known in this and other dioceses as an able and active clergyman. For a series of years he was a successful general missionary in this diocese, and afterward editor of the *Mountain Echo*. He now resides in Nashua, N. H., but is canonically a priest of Vermont.

WESTERN MICHIGAN.

JOHN N. McCORMICK, D.D., L.H.D., Bp.

Special Outdoor Service for Indians — Missionary Work of Rev. H. J. Keyser.

AT WAYAGAMUG, near Petoskey, the rector of Emmanuel parish (the Rev. J. W. Bedford-Jones) held a special service on a recent Sunday evening for the large number of Indians who live in that vicinity, many of whom are Church people. The service was held in the forest under the trees, the congregation seating themselves on the ground during the sermon and Scriptural lessons. The worship was conducted in English; and while the white people present were singing hymns in the English tongue, the Indians sang the words in their own language; they also recited the creed in their own tongue. Several of the Indians, so it was learned, had been confirmed in the Canadian Church, from which they came to Michigan in former years.

THE Rev. HERMAN J. KEYSER, who recently took charge of the parish at Charlevoix, is spending much time in seeking out Church people in the near-by towns and villages. Thus he has held services at Portage Point, Leland, East Jordan, and Central Lake. One of the places where he hopes to put the Church on a firm foundation is the growing town of Boyne City, which now has a population of 6,000. This missionary is the one whom the Woman's Auxiliary of the diocese provide for under their extra missionary fund called the "Bishop Gillespie Memorial."

CANADA.

Death of Mrs. S. F. Davidson—The Boys' Church Brigade—Other Dominion Diocesan News.

Diocese of Toronto.

THE WIDOW of Canon Davidson of Cobourg, Mrs. Susan Ferrars Davidson, died in Toronto, August 23d. She was the mother of the Rev Canon Davidson of Peterborough, and of Mr. N. Ferrars Davidson, so prominently connected with the Brotherhood of St. Andrew. Mrs. Davidson, who was over 70 years of age, had been always active in Church work, and was a member of the diocesan board of the Woman's auxiliary.

Diocese of Rupert's Land.

THE SUMMER camp of the Church Boys' Brigade, on Lake Winnipeg, has been a great success. The regular services, among which was an early celebration of the Holy Communion, were attended by the visitors to other camps as well as by the boys.

Diocese of Saskatchewan.

THE WARM interest shown by the Church people in Watrous is bearing fruit. It may be remembered that in May, on Victoria Day, the people had a "bee," and raised the frame of the Church from foundation to roof in the day. The work so well begun has been a blessing to the neighborhood.

Diocese of Ottawa.

THE Church of Holy Trinity, Ottawa, has been enriched by the gift of some handsome memorial windows, to preserve the memory of some members of the congregation who have passed away. Dedication services were held by the rector in the middle of August.—A VERY FINE window was dedicated in St. Peter's Church, Osnabruck, in memory of the late rector, the Rev. R. N. Jones.

Diocese of Calgary.

BISHOP PINKHAM'S visit to England to procure more men for mission work in his diocese has not been as successful as could be wished. He writes that after three months' hard work he has not succeeded in getting any volunteers for this year and only a few for next. There are at present several parishes in the diocese, with good church buildings and well organized activities, for which clergy to work them cannot be obtained.—ST. GEORGE'S Church, Penhold, was completed and opened for worship in August. The building will be entirely free from debt. It is a boon to the congregation who have only had the district schoolhouse for services hitherto.

Diocese of Qu'Appelle.

A BRASS altar cross, made in England, is to complete the altar furnishings of St. Mark's Church, Outlook, which was opened August 1st. A small debt remains on the church.

THE MAGAZINES

TWO ARTICLES of especial interest in the September *Century* are "The London Police from a New York Point of View," by William McAdoo, and "Fulton's Invention of the Steamboat," by Alice Crary Sutcliffe, a granddaughter of the inventor. Mr. McAdoo will be remembered for his efficient services as Police Commissioner of New York in 1904-05, which were characterized by great practical usefulness and public spirit. His story of the efficiency of the London system and the respect in which the police are held in that city by both good citizens and the criminal population forms a striking contrast to conditions in New York, though it is but just to add that the problems and conditions in our metropolis are of an entirely different nature to those in the British capital, and as Mr. McAdoo says, the London system would not be adaptable to conditions in New York. An article in the same number by General Theodore A. Bingham, also a former Police Commissioner, which treats of "The New York Police in Politics," will perhaps serve as a commentary on why the New York policeman does not occupy the dignified position that his London brother does, and really goes to the root of the evil which afflicts the New York police department—politics. The Fulton article is the first of two papers on the subject and treats of "The Trial Boat on the Seine." It contains original manuscripts by Fulton never before published and also plans of his which have recently been discovered, and is of absorbing interest. Both articles mentioned are profusely illustrated.

MEMBERS of those fantastic religious sects which are fond of setting dates for the coming of Antichrist and for the fulfilment of the mysterious and figurative language of the book of Daniel and of Revelation, would probably be interested, if not pleased, by an article in the September magazine number of the *Outlook* entitled "The Number of the Beast," by William E. Barton. After commenting on the fallacies and non-fulfilment of the predictions made in two editions of a book issued by the London *Christian Herald*, he shows how easy it is to make foolish interpretations of Scripture and scriptural prophecies, and states that by the same method of reasoning one can prove that the Beast is the Democratic party, the Republican party, Capital, Monopoly, Organized Labor, or the Union Label. A profusely illustrated article on "Mrs. Humphrey Ward and Her Work," by Charles S. Olcott, and a most interesting and instructive contribution by H. Addington Bruce on "The Origin and Evolution of Mental Healing," are also contained in the same issue.

CHRIST'S Body everywhere, in its distressed members feels for you and with you. They all fear and grieve in your fear and grief: all rejoice with you when the Almighty grants you relief. Therefore be of good courage: that which is the portion of all God's saints and servants ought not to seem hard to you. It is what He gives to those whom He loves best: you should account it a token of His love, and so make it welcome, hard as it may be for flesh and blood to bear.—*Keble.*

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MUSIC

Editor, G. EDWARD STUBBS, Mus. Doc., Organist St. Agnes' Chapel, Trinity Parish, New York.

[*Address all Communications to St. Agnes' Chapel, 121 West 91st St., New York.*]

THE SUBJECT of organ recitals recently came before the convention of the National Association of Organists at Ocean Grove, N. J. Some forcible papers were read by Mr. Heinroth of Pittsburgh, Mr. Macfarlane of New York, Mr. Mark Andrews of Montclair, N. J., and by other prominent musicians.

Mr. Heinroth, who as successor to Mr. Lemare at Pittsburgh, may be considered our foremost concert player, said that there was too little financial inducement to attract young and promising organists to the ranks of recitalists. The case is different with pianists. Piano manufacturers frequently pay liberal fees in order to have their instruments exploited, and they guarantee a certain number of recitals at a fixed sum for each. Organ manufacturers cannot do this, and so the organist is placed at a comparative disadvantage. Mr. Heinroth did not hesitate to say that from the standpoint of remuneration concert organists eked out a precarious existence. With reference to programmes, he took the ground that they were, as a rule, entirely too long and too monotonous. He gave as the limit of ordinary "endurance" an hour and ten minutes.

The opinions expressed on the subject of recitals indicated a growing feeling that they should *not be free*. Mr. Macfarlane, the president of the association, spoke strongly against the custom of giving free performances, and said that people did not value what they did not have to pay for.

Mr. Ward of Philadelphia gave an interesting account of the Organ Builders' club, which has become an organization of power and importance in that city. A rule has been adopted by the club forbidding members to play gratuitously.

In our opinion the movement against free recitals is bound to grow. In commenting upon the paper read by the president of the National Association, a prominent journal says editorially:

"Mr. Macfarlane is wholly right when he says that "people value things in proportion to what they pay for them.' That is human nature. The average man is apt to belittle even the best things if they come to him without any personal effort on his part. Men usually aim for things that are far beyond their reach, and when by striving hard they finally achieve their desires they appreciate and treasure what has cost them dear. This principle is true in business, love, and art. The free pupils are often the most ungrateful, and the 'deadheads' at concerts and the opera not infrequently are the most ill bred and fault-finding auditors."

In this country organ concerts originated in churches. Even at the present time, owing partly to the lack of town halls and other public buildings furnished with organs, such concerts are given almost entirely in consecrated buildings. In Roman Churches there has been a reform, and public organ playing that is dissociated from sacred worship is strictly forbidden. In our own Church clergymen are beginning to see the extraordinary inconsistency in the wholesale license outlined in the selection and performance of organ music that has nothing whatever to do with liturgical purposes, and the growing restrictions of the rubric governing service music in general.

We regret that the questions of the Church concert (for which the term "recital" is conveniently used) received no special attention at the convention referred to. Apparently it was taken for granted that public concerts and Church recitals were one and the same thing, and that it was hardly worth while to make a distinction between them.

EDUCATIONAL

THE FIFTY-SIXTH year of the Berkeley Divinity School will begin on St. Matthew's Day, September 21st. Wednesday morning will be observed as a time of special devotion, with meditations on the work of candidates for Holy Orders; and the Holy Communion will be celebrated on Thursday at 7 o'clock, after which full academic duties will begin.

THE SESSION of 1909-1910 of the Virginia Theological Seminary will commence on September 22d. The opening date is a week later than stated in the last calalogue, the change having been made by the Board of Trustees at the June meeting.

TOO MANY Christians are sulking in their tents instead of working or fighting on the field. Too many think the Church is an ambulance to bear them to some spiritual retreat. Too many think the Church is a hospital for the wounded rather than a school for learners, a vineyard for workers, and a battlefield for fighters. The man who strives to do as little as possible, and to possess only such Christian graces as will not interfere with worldly enjoyment, is guilty of the very climax of meanness and folly. The man who is determined to have only as much religion as will admit him into heaven, is not likely ever to get nearer heaven than he is now, in his half-hearted Christian life upon earth.—R. S. MACARTHUR, in the *Standard*.

WHAT AVAILETH it to live long, when there is so small amendment in our practice? Alas! length of days doth more often make our sins the greater than our lives the better. O that we had spent but one day in this world thoroughly well! Many there are who count how long it is since their conversion; and yet full slender oftentimes is the fruit of amendment of life. If to die be accounted dreadful, to live long may perhaps prove more dangerous. . . . When that last hour shall come, thou wilt begin to have a far different opinion of thy whole life that is past, and be exceeding sorry thou hast been so careless and remiss.—*Thomas à Kempis.*

FROM THE BENCH

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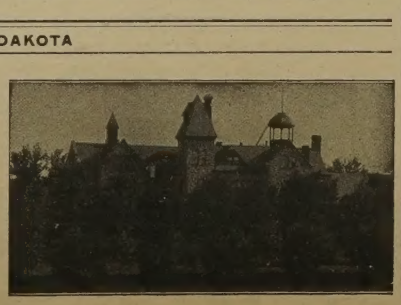

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